

***The Role of the Black Church in Black Lives Matter: Ferguson, MO.***

**An Honors Thesis (HONR 499)**

**By**

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## **Abstract**

This study seeks to examine the role of the African American church from a contemporary perspective. The purpose of this project is to explore how the roles of African American church leaders within the community has evolved from the Civil Rights Era until today. The intended audience of this study is academics and anyone involved in, interested in, or studying social justice. Social Justice is a concept that promotes that every member of society, regardless of race, ethnicity, gender, education and so forth is afforded equal opportunities, privileges, and protections as everyone else. This concept exists when members of society share a common humanity and therefore, have a right to equitable treatment, support for their human rights, and a fair allocation of community resources. When society notices injustice taking place, some members form group action which leads to a social movement. Social movements are led by organizations focusing on specific political or social issues which are carried out to resist or undo a social change. In the case of this study, the group action is called Black Lives Matter. In addition, Social Justice in relation to current events involving police shootings has been a key aspect in Criminal Justice and the center of our legal system. While conducting interviews in Ferguson, Missouri for an immersive learning course last semester, I noticed that the role of black churches seemed to differ from their role during the civil rights era in the 1960's. This observation led me to pursue this research project. In this research, I interview leaders within African American churches in St. Louis, Mo to gauge their perspective on the churches involvement in the Black Lives Matter movement and if their views outline a modern day social movement.

**Key words:** Social Justice, Black Lives Matter, Leaders, Black Church, Civil Rights, Ferguson, MO.

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## **Meta-Analysis**

The first thoughts of my thesis topic started in an immersive learning class in the fall of 2014. The class was about interviewing members of the Ferguson community in my hometown, St. Louis, Missouri. In class, we discussed a lot about historical movements and I noticed that while the time and generation differs, one big aspect of social movements was the church.

A year had gone by before I really started to contemplate the idea. I started brainstorming the topic more in depth with one of my friends from the immersive learning course, and soon, she referred me to speak with a professor from the department of criminal justice. I had a meeting with two professors to discuss my ideas. That was when I was first introduced to my thesis advisor. As time went by, we met early before classes started in the library over coffee to consider my timeline for drafting my proposal. We bounced ideas around about the plethora of ways I could address the topic since there was very little research in academia on the subject. I discussed how Dr. Martin Luther King, Jr. was a pastor and played a key role not only in the church, but in the Civil Rights Movement. My thesis advisor mentioned the Ten Point Coalition, a church in Indianapolis, that came to Ferguson to assist in the aftermath of the Michael Brown shooting. I followed up with explaining my observations of the protests and how I did not noticeably see many clergy. The meeting lasted for three hours. Eventually, I had a proposal worthy to be submitted to Acting Dean Emert.

In the meeting with Dean Emert, we discussed the feasibility and the project overall. I was thrilled to see how intrigue he seemed about the subject and how he did not realize before what role the clergy played in Ferguson compared to historical movements. I was eager to start my project, but with such an immense task came considerable work. For my thesis, I knew I wanted to conduct qualitative research. I thought that because I've done it before in the



immersive learning class, it would give me the upper-hand now with my first qualitative research. While I learned how to interview and probe for in-depth answers, what I didn't know was all the work it took behind the scenes to make the research successful.

During the summer of my junior year, I started researching for literature on the subject, and working on completing the necessary modules for the Institutional Review Board (IRB). Because my thesis would involve human subjects, this ethical component was crucial. Over the summer and most of the fall of 2016, I completed two sets of social science research modules, met with the Program Manager of Responsible Conduct of Research until my thesis proposal was approved. It was a long daunting process of creating a consent form, interview questionnaire and making sure there were no risks to the interviewee. But, it was worth it when I was finally able to start conducting research in the field.

Over Christmas break, I purchased a tape recorder and started the snowball sample for recruitment of leaders in the black church. The first two interviews scheduled were set up at the local Starbucks. I was nervous conducting the first interview. It was the first time I would interview alone and I was afraid the recorder would malfunction or something would go wrong. However, the interview went smoothly and I gained a lot of insight and wisdom from the pastor. The pastor reassured me that what I was doing was needed in the community and bigger than my thesis research for school. As the pastor stated, "If I wasn't talking about the importance of this issue before, I am now." Tears filled my eyes as I realized that I was taking steps in the right direction. The discourse with clergy would strike a discourse in the community's, at church, and although it might not be a lot to help with the progress of society, it evoked the importance into the mind of people who would make a difference.

Due to Christmas break being a short time frame and consists of holidays, I was only able to conduct five interviews, which was the minimum I proposed. I wanted to do so much more, but the insight I received and the in-depth conversations was enough to complete my thesis. As my last spring semester began, I met with my thesis advisor to discuss the progress I've made. She explained how the next steps of the project would be to transcribe the interviews. I have no idea why I hadn't thought about that before. The process of listening and re-listening and writing and re-listening to the interviews was tedious. One thirty-minute interview took an entire two days to complete. This was one of the most difficult tasks for the research, but I was determined to manually do the work. I believe there is a deeper sense of insight and perception given to the principal investigator through re-living the interview experience by transcribing.

Conducting qualitative research forced me to step out of my comfort zone and pursue a topic that I was passionate about. Additionally, it allowed me to incorporate my undergraduate experience in criminal justice. The lengthy sections of the research comprise the appendix which include the background work needed to write the research paper. While things did not go as planned, and I was on a time constraint to complete the project, I am immensely proud of the work I've completed. I took on a difficult journey of conducting field study research with minimum literature on the subject. I had to rearrange some interview questions to suit the interviewee so that certain information on the subject was revealed. I have hopes that this thesis is the start of many on the subject or similar subjects.



## **Introduction**

The formation of the Black church dates back to slavery. During those times, slaves were only allowed to congregate and be in social gatherings for church. The slave masters needed Jesus to “humanize” the slaves. However, slave missions played a key role in the nurturing of black churches and spiritual leaders. Slaves used spiritual psalms to communicate messages and eventually the mission message, that slaves had a right to the word of God and to claim salvation permeated the antebellum southern religion (25). Even after slavery, African Americans suffered from racism and prejudice. During those times, they fought for equal rights. On the forefront of most social movements during the Civil Rights Era were clergy. The Black church anchored the Civil Rights Movement within the home and on the streets during protests. They were the leaders, the ministry, the safe-havens. According to The Social Teachings of the Progressive National Baptist Convention, The Black church provided activists, ministers, laity, and financial support through black church members. Today, we still see African American church leaders in the communities. However, does clergy still anchor the social movements?

## **Purpose of the Study**

This study seeks to examine the role of the African American church from a contemporary perspective. The purpose of this project is to explore how the roles of African American church leaders within the community has evolved from the Civil Rights Era on social justice issues. Social Justice is a concept that promotes that every member of society, regardless of race, ethnicity, gender, education and so forth are afforded equal opportunities, privileges, and protections as everyone else. This concept exists when members of society share a common humanity and therefore, have a right to equitable treatment, support for their human rights, and a fair allocation of community resources. When society notices injustice taking place, some

members form group action which leads to a social movement. Social movements are led by organizations focusing on specific political or social issues which are carried out to resist or undo a social change. In the case of this study, the group action is called Black Lives Matter. In addition, Social Justice in relation to current events involving police shootings has been a key aspect in Criminal Justice and the center of the United States' legal system. While conducting interviews in Ferguson, Missouri for an immersive learning course last semester, I noticed that the role of black churches seemed to differ from their role during the civil rights era in the 1960's. This observation led me to pursue this research project.

In August of 2014, one social injustice ignited a flame that once seemed to diminish. With the unlawful death of Michael Brown by an officer using excessive force, Ferguson county and other neighborhoods across the United States began to voice their silence. The difference between this social uprising and the Civil Rights Era doesn't lie with how the protests were conducted or the rioting, but *who* conducted them. The Black church seemed to be at a crossroads. As society changes with traditionalists and progressives, women and men, same and opposite gender relations, etc., the church may not have progressed enough to reach the citizens in the community today. Black Churches have not grown to understand that in order to tackle the root problems African Americans endure, it will require organized and intended structure within the black community than is currently the case, and a modern traditional attitude and value that appeals to the generation of today.



### Literature Review

The Black church has evolved throughout American history. As slaves adapted to western religion and the formation of church, church soon developed to become a significant factor in the Civil Rights Movement. The Black church progressed from the Civil Rights Era to modern day still playing a role in social movements. While the literature on the topic is scarce, the historical frame of reference helps identify how the Black Church has evolved over time.

### Slavery

The formation of the Black church came into existence during times when slavery was still prevalent. For Caucasians, black religious meetings without white supervision posed the ultimate threat to white existence (African American Registry). For Blacks, religious gatherings emphasized suffering, redemption, and ultimately freedom.

There was an array of different perspectives and theories on the idea of slaves being converted to Christianity. These theories included the notion that Christian slaves would better serve their master if converted and, inversely, the notion that the conversion would result in Christian slaves being worse and more rebellious than before. In *Slavery and Conversion in the American Colonies*, Marcus W. Jernegan illustrates how many people believed that converting slaves to Christianity was troublesome because of the beliefs upheld by Christians. In the book, it states, "It appears that some believed that the conversion of a negro to Christianity entitled him to freedom, on the ground that one Christian should not hold another as a slave" (Jernegan, 505). With those Christian beliefs also lie the belief that even if the slaves weren't afforded freedom, they should still have certain religious privileges because of their religion. On the other hand, the fear of slave rebellion grew due to the conversion of Christianity.

In The Slave Experience: Religion by Kimberly Sambol-Tosco, slaves sang spirituals with lyrics that explained plans and included directions for escaping the plantations. Slave rebellions were fueled by leaders whom were driven by religion. One example is the fiery preacher, Nat Turner's, Slave Rebellion. Turner's rebellion, according to A Rebellion to Remember: The Legacy of Nat Turner, is a key aspect in what expedited the forthcoming Civil War.

With more slaves being born in America and have not experienced Africa, the cultural differences started to form. African Americans were more willing to convert to religions such as Methodist and Baptism. Denominations such as those contained clergy who actively encouraged the notion that Christians "are all one in Christ Jesus" (Galatians 3:28). This idea explains that there is not a difference between a Jewish person, or a Slave, or male and female, but that we are all equal in God's eye. For slaves, a preaching like this one provides sustenance and hope. However, many white owners and clergy members maintained preaching about obedience of the slave to the master.

In the late 1700s, Baptism started to spread across America. Baptism similitude to African beliefs drew in many Blacks eager to worship. According to Janet Duitsman Cornelius, Blacks were received as equal to their white counterparts and were able to be baptized at the same time as whites, called Brother and Sister, and were given the "right hand of fellowship" like whites (Cornelius, 25). During this time, and even later in the antebellum decades, Blacks and Whites organized churches together. Soon, Blacks began to form their own congregations. Many of them also became preachers. Many free Blacks and white churches began to offer aid and support to slaves who had escaped. The support slaves were given from clergy started a long history of the role of the church in social issues.



**What is the Black Church?**

The Black church, or African-American church, is a term coined from churches ministered in predominantly black neighborhoods. Throughout U.S. history, racial segregation played a role in everyday life including the development of black denominations as well as black churches within white denominations. While many churches in predominantly black neighborhoods belong to African-American denominations, some belong to predominantly white denominations. Historically black denominations include African Methodist Episcopal Church, African Methodist Episcopal Zion Church, National Baptist Convention, and the Church of God in Christ. Additionally, majority of the first black churches or congregations that were created before the 1800's were established by free Blacks. For example, Andrew and Hannah Bryan founded the First African Baptist Church in Savannah, Georgia. Throughout the years, the black church continued to develop and spread within communities.

**Civil Rights Era Black Church**

The Civil Rights years of the 1950 and 60's are intertwined with religion through the leaders, philosophies, and tactics used (Civil Rights Movement, 195). And, while the religious stance is to be nonviolent in its methods of fighting for racial equality, the results of the fighting often ended in violence. A popular meeting place for clergy and other members of the community to congregate and discuss their nonviolent approaches was the Sixteenth Street Baptist Church in Birmingham, Alabama. Like many churches of the 1960's and even today, the Sixteenth Street Baptist Church was a safe haven for African Americans. The morning of September 15, 1963 soon changed that idea of safety when members of the Ku Klux Klan planted dynamites in the basement which resulted in the death of four innocent girls. Today, across the nation, similar church bombings have occurred. Nevertheless, those violent acts did

not destroy the soul and determination of clergy. Like slavery, the Black Church was a crucial part of upholding the hope and faith of the black community in a time where hatred and violence was at a high. Today, the hate and violence appeared dormant until the unlawful death of a young black citizen in Ferguson, Missouri sparked uproar. While clergy are still safe havens, does the faith in church needs to be restored in the Black community?

While it wasn't the first act of a non-violent strife towards social change, the Civil Rights Movement began with the Montgomery, Alabama Bus Boycott of 1955-56. It was not until the Civil Rights Movement that there were persistent and cooperative methods of fighting for change against discrimination and injustice. Black churches not only offer leaders to participate in direct action, but it provided the ideological and theological framework needed. As Anthony B. Pinn explains in The Black Church in the Post-Civil Rights Era, under Martin Luther King Jr., the Black church moved away from the church's complacency of the early twentieth century and sought a social agenda with Indian Leader Ghandi's "Truth-Force" philosophy in mind (Pinn, 13). This change in the church's priorities lie the foundation for church leadership in social movements.

African American religious leadership was a key role to the success of the Civil Rights Movement. As stated in an article titled African American Religious Leadership and the Civil Rights Movement, "black clergy became the spokespeople for campaigns articulating the grievances of black people, and they became the strategists who shaped the objectives and methods of the movement that sought to redress those grievances." Clergy along with nonclerical members of the church worked in a cooperative manner to emphasize the importance of democracy, equality, and caring for others. Not only was church a place to pray and find hope,



but a place to learn how to handle money, speak in public, and many other ways that would enhance the black community in the predominantly white society.

Obtaining the participation of Black Americans to join the social agendas of the Black church was not always easy. By holding mass meetings and Sunday services, the church was able to secure and maintain the attention and involvement of members in the community. In these meetings, people were able to discuss the activities that would take place and who would participate in protest campaigns, boycotts, and so forth. Through boycotts and similar noncompliance methods, the role of the Black Church was secured in the Civil Rights Movement. The Black Church played vital roles to the progression of the black population establishing civil liberty. For instance, the Brown Chapel AME Church was a major component to the development of the 1965 Voting Rights Act. Similarly, today, the Black Church continues to play a critical role in seeking to improve the urban communities. Churches hold fundraisers and go door to door offering assistance, and taking a positive foot forward in dealing with gang related violence. Relating to social justice, however, clergy continues to offer safe havens for urban communities during a time of need, but media representation does not exhibit clergy leadership during these intense moments as they were previously. Could there be a shift in leadership roles for social movements?

Church leaders argued that with the help of the Christian faith applied to social misfortunes, the nation could be reformed. As Pinn mentioned, the Black Church became a place of power both within the black community and a representative of the black community in white society (Pinn, 17). While the church took a nonviolent stance in the fight for justice, the violence towards the church directly grew. Over time, the faith in the Black Church appeared to become dormant, which may have played a role in the church's leadership in social movements.

**Modern Day Black Church**

In the last fifty or so years, the African American community has undergone significant and convoluted changes with regards to black humanity. There is a myth of the United States being a place where there are post-racial and inclusive communities. As prevalent as racial tension was during the Civil Rights Era, today's perception of society has changed into thinking that racial tension does not exist. With sporadic incidents throughout the years, the myth came to a head August 9, 2014 in Ferguson, Missouri, and have pinpointed major racial issues that are still prevalent in the United States.

According to an article titled "Black Churches: Has Their Role Changed," only 43% of Pastors in Black Churches described their congregations as working for social justice. While the traditional church was highly politicized, today's church does not focus on those aspects of social outreach that were once the core of the Black Church. Today, churches spend time providing cash assistance, tutoring, service-oriented activities, and volunteering at food pantry's. As society takes steps towards progression in regard to race and ethnicity, the churches focus changed to assist what was the most prevalent issues in the black community at the time. Now that racial tension has sparked as some would say a "domino effect," the need for assistance has shifted back towards those needs of the Civil Rights Era.

**Black Lives Matter Movement**

The Black Lives Matter Movement was started in 2012 after George Zimmerman was acquitted for the murder of the young African American male, Trayvon Martin. The movement was founded by three African American women named Alicia Garza, Opal Tometi, and Patrisse Cullors. Black Lives Matter is an organization that is working towards rebuilding the black



liberation movement. Its ideology goes beyond the scope of the extrajudicial killings of black people by vigilantes or police. The movement received a lot of media coverage from its hashtags on social media, and according to Alicia Garza, those hashtags became the chants during protests across the nation and even made its way into mainstream media.

While the movement was sparked by young black males in unjust situations, the organization supports all marginalized black people. According to Garza, "Black Lives Matter affirms the lives of Black queer and trans folks, disabled folks, black-undocumented folks, folks with records, women and all Black lives along the gender spectrum." The campaigns of the movement are used to give a voice to those who have suffered from systematic racism and violence. For this research article, the focus lie with demurral against police brutality, racial profiling and racial inequity in the United States criminal justice system.

The struggles of police-citizen relations have brought a focal point to the criminal justice system. While African Americans only make up 13.2 percent of the population, a July 2016 Washington Post article states, "black Americans are 2.5 times as likely as white Americans to be shot and killed by police officers." The aforementioned statistics and the injustice that goes unheard and unanswered drives the Black Lives Matter Movement. The change in society will come only after people of all races are willing to listen and try to understand what is driving the movement, and then, using that knowledge to work together to fight racism and promote justice and respect for everyone.

Many movements have taken place over the years to combat racism and social injustice. As time progresses, the movements change. This includes the change in society while many churches still have conservative clergy, or the change in the way society perceives and deals with injustice and the actions needed to combat it. The Civil Rights Movement was beneficial during

its time, and while there were methods today's society could adapt from the movement, a different approach is needed to reach the citizens who do not see church as the center of their lives.

### **Methodology**

This research was a qualitative field study that examined the perceptions of clergy in the Black Church. The purpose of the study was to gather and explore the thoughts, perceptions, and opinions of black church leaders on the Ferguson protests and riots, police-citizen encounters, and the roles of the church in the community. For this study, a leader is defined as anyone who has a major role in African American churches. Those leaders include Pastors, Ministers, Deacons, Priests, Vicars, and Reverends.

The objective of the Principal Investigator was to conduct interviews with leaders in Black Churches to explore their thoughts on social movements, in particular, Black Lives Matter and what role clergy play within that movement or other movements related. To collect the data from the interviews, voice recordings were used. Given the level of information revealed and the type of data collection used, the interviewees were asked to sign consent forms giving their approval to participate in this study and be recorded.

### **Participants**

Middle aged to elder adults (age range: 30-80 years) were recruited to be interviewed. In order to get the sample population, a snowballing sample was used. The recruitment of interviewees started with contacting several black churches in St. Louis, Missouri. The researcher left business cards with the first interested Pastor whom the researcher discussed the research topic to. From there, the Pastor was so interested in the topic that they passed along the



business card so that the researcher was referred to other prominent church leaders within the African American community in Ferguson and the surrounding neighborhoods. The snowballing sample was used because it provided minimal risks, and, was the most convenient and timely way of contacting and reaching Pastors whom were busy. In addition, the researcher sought to interview a minimum of five participants. Those Pastors were able to contact the researcher with a date, time, and place already in mind for the interview to be conducted. This was found as very beneficial. Small numbers of research participants are expected in qualitative research. A small number of research participants allows the research to develop a deeper understanding of the perceptions and roles of each participant (Creswell, 2009; Merriam 2009). The disadvantages the snowballing technique may have include no guarantee of the population being represented. It isn't possible to determine the distribution of population other than the churches from which each interviewee belongs to. However, the advantages far outweigh the disadvantages in this study.

### **Ethical Considerations**

The research participants were required to be part of an interview that lasted approximately thirty minutes to an hour. The records are kept confidential. Neither the names nor any personal information will be reported in this study. Participation in the interview is voluntary and if the interviewee felt uncomfortable any time throughout the interview, the process would have been discontinued. Additionally, there were no perceived benefits or risks for participating in this study. If, however, any negative effects from participation occurred, the interviewee would have been referred to their local counseling center or hospital for assistance. Furthermore, this study was approved by the Institutional Review Board Committee. (Refer to Appendix D)

**Interview Instrument and Protocol**

The study used a semi-structured qualitative interviewing method that consists of open-ended and clarifying questions used to help the interviewee dig deeper into explaining their thoughts and perspectives. The questions were developed from previous literature related to the Black Church and social movements. Those questions were developed to enhance the understanding of the Black Church and serves as a foundation for the information gained through the interviews. A total of 5 participants were interviewed which totals 2 hours and 30 minutes. The average interview was approximately 35 minutes long. All interviewees were assisted through the informed consent process explaining the background of the research and were assured confidentiality. Of the participants, there were 2 females and 3 males and are current and active leaders within the black church. The positions of those leaders included: 3 Pastors and 2 Ministers. All participants were members of a black church in St. Louis, Missouri or lived in St. Louis and the surrounding areas during the time of the Michael Brown shooting.

All interviews were audio recorded to provide accuracy in the conversation. The audio recording was noted in the informed consent form and was done only with the interviewee's permission.

**Limitations to the Research**

Potential limitations to the research could involve biases due to the sampling method not being random. However, isolated members of the population were reached to limit the bias that may be present from the snowballing sample. Majority of the Pastors contacted were from different churches which helps limit the bias of the sample. Also, by being a qualitative study, self-reported data from the interviewees could be a possible limitation. The interviewees recalled



times and events, but did not have all the facts of those specific events. The events recalled weren't major events mentioned by the Principal Investigator, but events mentioned by interviewees to detail a point that was being made.

### **Data Analysis Strategy**

The interviews from this study was transcribed. The results were analyzed by an interpretative and comparative approach. This method is best suited to examine the differences in perception each clergy member had, and compare them to one another to get an overall census of what clergy perceived to be a social movement and what to do moving forward in this generation. It also allowed for a deeper understanding of the perspectives of the interviewees in order to find similarities, differences, and overall themes of clergy. The transcription resulted in 30 pages of typewritten interview data. All data is presented as Interviewee 1, 2, and so on for confidentiality purposes. The complete transcription is included in the Appendix.

### **Findings**

The research explains how each participant answered all the research questions. While some emergent themes may be revealed, the overall census of the interview questions will help grasp how clergy, as a whole, perceive those incidents. The first question to report asks about the church's relationship with the community. The responses detailed the churches community outreach, but also explains how the church could and should do more for the community. For example, interviewee 1 reported:

"We pride ourselves on being a church that reaches out to the community. Currently, for example, when we first launched, we had a back to school giveaway where we were giving away bookbags and school supplies for some of the kids in the neighborhood or

whoever wanted to come. We tried to put the word out as much as possible and whenever we had events.”

While interviewee 2 would agree on reaching out to the community, the extent as to how much was mentioned:

“Right now, I think that we have ministries within the community where we go out and kind of talk to people and minister the people, but there’s definitely room. I don’t want to paint the picture that we’re out in the community doing some great things in the community because it’s something that we need to do more of. I don’t think we do enough of it.”

Other interviewees explained the amount of service their church does for the communities, as well, such as interviewee 3:

“Right now, what we’re doing is we’re trying to do an outreach, and the outreach is for the inner-city youth. We’re trying to let them know that we’re there, we’re available. We’re trying to start up programs for them to get them interested 1) in the church, and coming to church.”

Interviewee 4 stated:

“In the community as of today, well, we got a few things going on. We have a homeless ministry, we’re part of a bigger ministry, which is called The Ville Collaborator and that’s probably about eight churches in the Ville neighborhood. We all meet together, we come together every second Wednesday and we all try to pull our resources together and help within the community instead of all of us duplicating some of the same things we do.”



Lastly, interviewee 5 reported helping the community during unfortunate events:

“We would go out into the community, sometimes when we see something unfortunate, we would try to help. Every now and then we would carry food to different people, a lot of clothing...”

The second interview question to report focuses on a change in the community since the Michael Brown shooting. Each interviewee described their observations in the Ferguson community and other black communities throughout St. Louis, Missouri. Such as:

Interviewee 1: “You know, I’ve noticed that for some reason more often now than it used to be, I’ve been noticing some of the Caucasian people try to be extra polite now...because I believe that the Ferguson incident brought an awareness, you know, to not only Ferguson and St. Louis, but basically to the world because it was world publicized – world-wide.”

Interviewee 1 believed the Ferguson case brought awareness and some interviewees agreed with and shared similar observations as interviewee 1, such as interviewee 3:

“I think we’re more involved because at the time we didn’t realize...I mean we knew there was some problems, but we didn’t know to the extent. And, when Ferguson happened it kind of made everything come up into your face.”

She went on to say:

“You had to acknowledge there were some things that had to be addressed and some changes that needed to be made in order for the community to come together.”

Interviewee 4 also shared similar views. The negative outcome of the situation had a positive effect overall.

Interviewee 4: "Me personally, I would say in a positive way, because again, kind of galvanizes the black community and let us see that still what's going on as a whole – the racism is still involved; police brutality."

However, as most participants accept how the outcome has brought awareness, some interviewees focused on how it affected the citizens, such as interviewee 2:

"I had to bring everybody from the building inside the room and I had to give them a message that we understand right now that down the street is rioting and its different things going on and there's a lot of people that's affected by what's going on because it was two different sides that was really focusing on this."

He went on to add:

"You had the Blacks that was concerned with the police brutality, but then you had the Whites that was there that was upset because they felt the police were doing their job. And, so we had that type of tension...it was unspoken, but it was tension."

The third question of significance dives into the interviewees thoughts on the Michael Brown shooting, riots and subsequent protests. Each interviewee explains their opinions on what happened. Interviewee 1 explains his views and what he did following the incident.

Interviewee 1: "To me, as a black man, first thing that we gravitate to, first emotion a lot of time that strikes us is anger...outrage, you know, because we've been dealing with racism in this country for years and to blatantly see it advertised and then the injustice



behind it with no prosecution for the officer who committed the crime – which I’m calling it a crime – murdered this boy in cold blood.”

He furthered explained how he believe the clergy reacted:

“I’m finding that a lot of people, a lot of black leaders in the church, kind of stick they heads in the sand when it comes to this kind of issue because they want to say, ‘well, God is for all races,’ which we know – that’s obvious – but at the same time it’s not all races that are being affected – it’s the black race.”

Other interviewees added their perspective on the anger and outrage of the situation, such as interviewee 2:

“There’s been some unspoken things going on between the relationship between police and just black males. It’s been unspoken for a long time within our area. I think this is just one moment in which they can actually come out and express how they felt.

Unfortunately, the expression of how they felt was targeting the wrong areas. It was just an outward, uncontrollable anger.”

Similarly, other participants understood the role anger played in the riot and protests, but focuses on the role of the officer involved. Interviewee 4 states:

“I know it’s hard to separate when it seems like we are saying things against them. We try to explain to them it’s not against the guys that are doing the right thing; it’s the guys that are doing the brutality, that are pulling people over just because they’re black, that choose to pull their gun and start shooting without trying to engage with other means other than just pulling out the gun.”

Later, he continues to say:

“For those that do a good job, we salute them; we tell them good job. For those that aren’t doing what they supposed to do, we want them to be dealt with the way we should deal with someone that’s a police officer breaking the law.”

While interviewee 5 didn’t get involved in the Ferguson protests because of health-related circumstances, interviewee 3 reiterate how the situation brought awareness.

Interviewee 3: “Of course, the death of Michael Brown was a tragedy – no matter how you look at it. And, it shouldn’t have happened. It did, but the one thing good that came out of it was the awareness it brought that there is a racial problem. Not only just in Ferguson, but in other areas.”

The next interview question focuses on the youth. The Principal Investigator attempts to gauge the clergy view on if the youth has lost connection and belief in the church, and whether there is an attempt to restore that belief. Interviewee 2 concentrates on the church’s role by stating:

“I think the churches are too dormant. I think churches are being too silent. I think churches need to come out within the community to make some things happen, not just preaching and saying go out and do it, but actually go out and do it.”

Interview 1 had similar views:

“Church has definitely lost ground with the community and continues to do so because of our absence in dilemma’s and situations like what happened in Ferguson. People have lost faith in the church. Not only because of the absence of the black leaders on the



frontlines of some of this injustice, but they also lost faith in the church because of some of the ungodly practices and things like that –that some of the leaders have been caught and involved in.”

Other clergy added in their opinions. Interviewee 3 states:

“The young black males feel like the churches let them down. They really do. And, a lot of them feel hopeless. This is the conversation I had even with a few of them. And, they feel like it should be more, I guess, more protests by the church, but what they don’t seem to understand is there’s a way to do it.”

In addition to the previous perspectives, interviewee 4 focuses on the youth of today’s society and social media:

“I would have to say yes and it’s not the whole, but probably for majority would have to say yes because – and the churches are guilty just like everything else – same with the church, if you don’t change, if you don’t move with the times and I tell guys all the time, the church in my message gone have to change – but the way we do things, how we interact, how we’re in this media world now, everything is visual or everything is media driven.”

He adds:

“It’s Facebook and Snapchat and if you don’t embrace that or use that as a tool, you will tend to get left behind, especially with the younger generation ‘cause that’s what majority of them do now.”

Interviewee 5 upholds the views of the previous clergy and explains how important the connection between the church and the youth are.

Interviewee 5: "That's a big deal. We're trying all we can to reach the minds of the young people. We can't force nothing on them, but we can try to talk to them and encourage them and if they need help, we try to help them."

Centering on the Ferguson incident, the Principal Investigator asks questions on the clergy roles in aid and recovery following the protests. The responses gave a direct answer and explained in what way there was or wasn't any help. For example, Interviewee 2 gave an in-depth response to his views on how the church and police departments can assist each other.

Interviewee 2: "I believe that we need to partnership with our area police departments.

The church and the police departments needs to have partnership relationships in every single district."

He further explains:

"If you have the church and you have the police department that has a program, whatever you want to name it, that is centered toward that and what I mean by that is if something does occur, then the training from that team and the training from that group will intervene in that situation immediately and then follow step-by-step on how to de-escalate a situation; not whip out a gun and shoot him."

Clergy such as interviewee 3 details other churches that has assisted in the aftermath.

Interviewee 3: "There are quite a few churches that...I can remember one in particular, [church name], which is off of 270 [highway]. He gave his whole church to meetings, to



the NAACP coming in, he sponsored...just anything that needed...when we started talking about Black Lives Matter, that organization was there and different organizations that were able to give some input and some initiative. He even held meetings with some of the U.S. Departments that came to St. Louis.”

Interviewee 1 talks about one Pastor who was a well-known figure:

“I can’t think of the name of this particular church or this particular pastor, she’s a woman, her name slips me right now, but I know that she opened her doors for a lot of conversation and aid, if necessary...She was one of the ones who I do remember kind of being on the frontline of the fight as a black church leader. Her name was in a lot of circles.”

While Interviewee 5 did not participate in the aftermath of the protests, Interviewee 4 details what their churches and community was doing to help in aid and recovery. Interviewee 4 states:

“Yes, we’re aiding. We’re still helping. Right after the Mike Brown – we actually had folks that went out – matter of fact, during the time when everything was going on, we actually had people, and not only from my church, but it was from the Ville Collaborator that again all the eight churches, and even more than just the eight churches, that came together did whatever we could.”

He further explains what all his church contributed:

“We took supplies, took food, took everything out to the people in Ferguson and tried to give our assistance in any way we could to the issue. We had different meetings with different clergy in the city and in the county, just trying to figure out, again as a whole,

what we could do to help with the whole situation being the church, and being the Black Church.”

The sixth question addressed the Black Church during the Civil Rights Era and the role prominent leaders, such as Martin Luther King Jr., played in the community. The clergy were asked if the role of clergy should be on the forefront, and to explain why or why not. This question brought polarized views. While some believes church should still be on the forefront, others believed the times have changed too much and clergy should just play a role in the movement.

Clergy such as interviewee 1 explains why he doesn't feel like the church should lead:

“I don't know if the church needs to lead it because back then the church was more united. It was more socially and publicly connected. It was the focal point of family. It was strong back then. This day and time, the tables have turned. Church is not the focal point of people lives anymore, so I don't believe we necessarily need to lead it, but I do believe we need to be involved and influence it.”

Interviewee 1 continued by expressing who he believed needed to be on the forefront:

“I believe we need politicians, we need people in high places to help push this and those are the ones that need to be in the forefront. Church does need to be there to influence and to push and to regulate with the love of God.”

He further expresses how polarizing the subject can be by stating:

“We need to be involved. I've talked to a lot of pastors who disagree. Everybody's not going to agree. Me personally, I'm from the persuasion that we need to be involved, we



need to be involved in what's going on. Why? Because it's going to affect us. Can't just go in your church and hide and think that God is going to keep you from problems and issues that you are surrounded by on a day to day basis, no. We got to be involved."

Interviewee 4 views agrees with those of interviewee 1. He states:

"Now as far as being on the forefront, I believe – and because of how times have changed – I don't believe the clergy is out front like it used to be back in the 60's. I just do not."

He continues:

"I still think we play a very vital role, but we're not doing like we used to do when Dr. Martin Luther King and all the marches and everything that they were doing socially... Things have gotten a little better. They're not where they should be by no stretch in imagination, but they have gotten a lot better and our role have changed somewhat from being just out there in the forefront like they used to be during the 50's, 60's and early 70's. I don't see it being the way it used to be."

Clergy such as interviewee 2 and 3, however, have polarized views from the previous clergy mentioned. Interviewee 2 asserts:

"I think the churches need to be on the forefront to move forward because it's like what I just said where like Martin Luther King, a good example, he went out and his church was represented and as a minister he took what was in the streets and brought it to the church to build back up. So, what the church represented for me at that time was, 'I'm going to build you up and set you up for success.'"

Interviewee 3 shares similar views by stating:

“I think it should still be that way. And basically, because the church is going to advocate for non-violence and we want to be able to address the issues, but not with violence. We want to do it peaceably, you know, we want to show the people we can come together, we can sit down and talk, we can make a change if we ration things out, rationalize what needs to be done. And then get out there and do it.”

The Civil Rights Era church lead the Principal Investigator to ask about modern day movements, in particular, the Black Lives Matter Movement. Clergy expressed if they were familiar with the movement, and if they believed in the mission of Black Lives Matter. Some clergy were well aware of what Black Lives Matter represented by conducting research on the subject, while others weren't too aware outside of what is circulating the media.

Interviewee 1 first explains his understanding of what Black Lives Matter is:

“That's an interesting question because I just been enlightened on some things that I wasn't prior. My understanding of Black Lives Matter was a group that I didn't know necessarily who started it because I didn't research it, but a group that initiated as a result of the Mike Brown incident and some of the police brutality and killings that's been happening, for Mike Brown and since Mike Brown, so my understanding of that group is that it was to take a stand against some of the police brutality that's been happening to young black men.”

He details how he researched the topic and what he learned about the Black Lives Matter Movement after researching it. When asked if he was for or against the movement, interviewee 1 responded:



“I’m for it in essence of it being against the injustice of black people and police brutality, that’s what I’m for... We do need to unite as a people and especially within the black church.”

He goes on to say:

“A lot of people say, ‘well, what is the black church? Why is there a black church?’ Truth of the matter is, they say the church should be all colors, which we understand, but because of...how can I put this? Because of geographical location, you may be in a predominately black area, you have your church in a predominately black area, more than likely its’ going to be predominately black.”

Interviewee 2 states his familiarity with the Black Lives Matter Movement and details how he feels about it:

“I’m definitely for it because it’s recognizing a race that we are still going through things that needs to be recognized.”

He went on to state:

“I know there was a movement, All Lives Matter, but we need to also understand that there is...in the African American community, there are things that we go through that other cultures don’t go through. So, that has to be specified, Black Lives Matter, so we can address the root of the situation. You can’t address the root of situations if you’re always talking general terms.”

Other clergy did not have a deep understanding of the movement, such as interviewee 4:

“...to be honest, I’m not a hundred percent sure exactly what Black Lives Matter do on a whole, what their agenda is, and, well two reasons why: one is because I still work, I’m still busy and I look at things from a biblical or a church standpoint, so my focus was always looking at that person and I’m sure Black Lives Matter do a lot of great things, but our position was always looking at that person, trying to help that person, improve themselves, better themselves, not only physically but spiritually and naturally.”

When asked if he was for or against the movement, interviewee 4 stated:

“Something I don’t know the core values of, I’m a little apprehensive about just jumping in and throwing my support behind it. I can throw it in from a church standpoint – I know what I stand for and what we’re trying to do.”

While interviewee 5 had no understanding of what Black Lives Matter was, interviewee 3 states:

“I am for them as long as they keep it like they’ve been doing with protesting. Quiet protesting. Other organizations have come in and other groups have come in and caused there to be negativity cast toward the movement. But, on the whole, they are really nonviolent, they’re really trying to get it out there that Black Lives do matter, especially our black males, and that we don’t need to lose any more of them for any reason.”

The next question mentioned posed a lot of deep thought. Clergy were asked if they believed a social movement was taking place. Some participants elaborated on stories to explain their answers while others want to see more progress in the future.

Interviewee 1 states: “I’ve been talking to various clergy and they sense something greater than just a social movement. We are beginning to sense heightened racial tension that somebody behind the scenes is helping to agitate, let me put it that way. Somebody



behind the scenes is helping to agitate a lot of racial tension and my question is, why and why now?"

Interviewee 1 then details an experience he had the summer leading up to the death of Michael Brown that justifies his rationale, which is outlined in Appendix A.1. The other clergy interviewed expressed how there may be one starting to form, but it's not as prevalent, such as interviewee 2:

"It just needs to happen more often with more churches and more people."

Interviewee 3 agrees with interviewee 2 by stating:

"Yes. It's not as progressive as we'd like for it to be, but there is a movement, for sure."

Other participants continued to share the same sentiment.

Interviewee 4: "Well, I would hope that a social movement take place. I would hope that things that happened in Ferguson would awaken us and would let us see the importance of us being together, sticking together, banding all our resources, letting us see that, yeah, things have changed, but things can get better hopefully maybe even us as a church see that we can do more."

He adds:

"Don't make no difference what's your social, economic – whatever your base is.

Without each other, we're still – we're only as strong as the weakest one and that weakest link. So, together – if we would learn how to come together we can accomplish great things."

And lastly, interviewee 5 explains reaching out to the young people:

“A lot of the Ministerial are speaking out against certain things and they seem to be capturing the minds of the young people to prevent a lot of these tragedies.”

As the interviews close, the clergy explained what they would say to young black males who are afraid and upset about past and current events. Some add in personal experiences with the law, some explains which roads the youth should take for a better life and all agree that seeking the Lord is the answer.

### **Discussion**

The first interview question, which focused on addressing the churches relationship with the community, prompted clergy to recount their church's role in the community. All of the interviewees response incorporated community outreach and brief descriptions of how their church was giving back to the community through fundraisers, giveaways, and going door to door. Some clergy highlighted their belief that while the church does a lot of community outreach, there still needs to be more done in the aspect of social justice.

The second question involved a change in the community since the Michael Brown shooting. There were some polarized viewpoints on the subject. All of the clergy interviewed agreed that the Michael Brown shooting brought awareness to issues that needs to be addressed, however, each interviewee had their own angle in addressing the subject. Collectively, the participants believed the Michael Brown shooting sparked an agenda to start holding people accountable for their actions and unite to bring change.

The fourth question addressed in the findings was the thoughts clergy had on the Michael Brown case and subsequent riots. The interviewees expressed how anger and outrage is the first emotion many African Americans felt after Michael Brown was killed. The anger and outrage



felt was an intensified emotion that built up over the years due to the tension between African Americans and police officers in the community. One interviewee pointed out how some members of the community had polarized views between whether the police officer, Darren Wilson, was fulfilling his job or abusing his power. Overall, the clergy appreciates the help and need of “good officers” and wants to hold the “bad officers” accountable for their actions.

In the fourth question, the Principal Investigator attempted to gauge the interviewees perspectives on the youth. Today, the youth are disconnected from the church. In the interviews, the clergy explains why there’s a disconnect and what should take place to reach the youth. A consensus among the interviewees include the role the church play. The interviewees explain how young people lost faith in the church because the church is too silent on issues that matter. Clergy continued to explain how their conversations with youth describes how the church has let them down by not advocating for justice. And, as emphasized in other interview questions, the times have changed, so the church’s role has also changed.

As the interviews progressed, the clergy answers were more in-depth. The fifth question analyzed in this study focuses on the aid and recovery, if any, clergy offered or noticed other prominent leaders offer in the community after the riots. Each participant detailed what their church did, what other churches did, or what they believe should be done. For the participants whose church offered assistance, the church brought food and clothing items to those in need in the Ferguson community. The participants who noticed other prominent leaders detailed what those leaders had given back. One Pastor gave his church to the community to host meetings with members of the NAACP and the U.S. Departments that were investigating the case. Another Pastor expressed the need for the police departments and the church to unite within the

community. All of the initiatives taken were positive steps in helping assist members of the community in the aftermath of the riots.

The sixth interview question was a comparison of the Civil Rights Movement to modern day. This question brought polarized thoughts from the clergy interviewed. Half of the participants believed that the Black Church should still be on the forefront of social justice movements. In one way, the church advocates for peaceful, nonviolent protests, which is represented by clergy. In another way, the church plays a vital role in the community even though the connection between the community and the church has changed since the Civil Rights Era. In contrast, the other participants do not believe that clergy should be on the forefront of social justice movements. One reason includes how the church has changed overtime. A participant explained how the church used to be the focal point of families, but now, church does not play as such a prominent part in people's lives as before. The participants continued by stating who would help the movement by being on the forefront. Politicians were mentioned as leaders that could help society progress. People in power should lead the movement while the church should play a vital role in maintaining the peace.

The next question the Principal Investigator asked was about the Black Lives Matter Movement. Not all the participants were familiar with the Black Lives Matter Movement or what the purpose of the movement is. Those who did not understand the movement tended to be against supporting it while those who researched the movement tended to stand for specific aspects of what the Black Lives Matter Movement does. Those participants supported the Black Lives Matter movement because of its advocacy of black people who suffered from police brutality, racial profiling, and systemic discrimination.



The last question analyzed focused on the clergy's view on social movements. The participants were asked to explain if they did or did not see a social movement taking place. All of the participants believe that some form of a social movement was forming or should be forming. Each interviewee was hopeful that the awareness brought to the Michael Brown shooting and the similar events following Michael Brown would bring about change. However, the social movements that are forming are not as solid as they should be. The participants in this study explain how the movement is not as progressive and how there is a lot more needed to become successful, such as more of clergy getting involved, consistent protesting, and uniting as a people, as long as the movement is peaceful. Many aspects of social movements have changed since the Civil Rights Era, but Dr. Martin Luther King's peaceful nonviolent message continues to live through the church.

### **Conclusion**

The Black Church continues to play a positive role in the communities today. The church assist in any way they can financially, physically, and spiritually. The study consisted of interviewing five clergy and asking them questions pertaining to their perspectives on the community, the Michael Brown shooting, the Black Lives Matter Movement, and other social movements. The researcher gathered the answers from each question and analyzed the data based upon the question being answered. Out of all the questions asked, eight questions gave a detailed answer into the mind of the clergy. Those questions were designed to elicit how these leaders within the Black Church helped the community presently, and doing an unfortunate event, what role they believed clergy should play in social movements and is there currently a social movement forming from the "domino effect" of Ferguson.

This study will allow for a better understanding of the views and standpoint of clergy in social justice situations. As revealed, the perspectives of clergy will give a better understanding at alternate ways clergy can assist in social movements, and who should be on the forefront of those movements to best bring about change. Since only five church leaders were interviewed in this study, it cannot be applied to the entirety of leaders within the Black Church. Also, the Principal Investigator did not take into account the different denominations of the clergy, which could highlight why certain views of the clergy were different from others. Because very little research has been conducted on this topic thus far, future research may reveal other insights to the perspective of clergy in social justice movements. I am hopeful that other researchers and practitioners find this data convenient and useful in providing information that could elucidate solutions in re-uniting our police forces and communities.



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## Appendix A: Interview Transcripts

### Appendix A.1: Interview 1

(PI = Principal Investigator; Interviewee: Male)

PI: Can we start by telling me a little about yourself like your upbringing?

Interviewee: Sure. Born and raised here in St. Louis, Missouri. Grew up in Pine Lawn, which is uh, not that far from here...not that far from Ferguson, actually. And It was a drug and gang infested area. And a lot of negativity, a lot of violence and things like that in that area. But anyway, I went to Normandy school district. And got into some trouble--Got expelled. And ended up going back to school, getting my GED. And then change my life around--ended up going to college, and getting an associates degree...certified as a Computer Network Administrator; and then working in the IT field pretty much ever since then.

PI: Oh wow.

Interviewee: Yeah.

PI: So...Do you work IT still as far as separate from the church?

Interviewee: Yeah.

PI: Okay. And, can I ask how did you get involved in the church?

Interviewee: Wow. Good question. I had a dream this one particular night that I was sleep--Went to sleep and had a dream that I was walking up the street with some friends of mine and it was like on a hot day of the summer. We were talking about all the dirt and things we were getting ready to get into. Stuff that I was doing in real life and all of a sudden, the thunder came from heaven, struck the Earth...from the sky. Struck the Earth. Turned pitch black at like two or three o'clock in the afternoon. And it was the return of Jesus Christ. So, thousands of people flooded the streets which was trying to run from God and trampling over each other and I ran into this house to hide myself from God 'cause I knew, you know, the life style that I was living at that time...I knew that it wasn't going to be good for me. And, so I ran in this house and an angel comes in and I was just crying, crying, crying and I was trying to keep the door closed for--like I was hiding behind the door trying to push it shut but the wind was just so strong I couldn't close it. An angel walks in, put his hands on my shoulder and said [Interviewee's Name] don't worry this is just a warning. And then I woke up. And, yeah, that really put something on my mind like I really need to start paying attention to God and get my life right, get involved in church. So that was the main introduction to me, you know, getting involved with church.

PI: What church are you involved with?

Interviewee: Currently, I'm pastor of Ecclesia Family Worship Center. We started August of 2015 so we been going a little bit over a year now. But before then I was under Church of Christ Divine for 15 years.

PI: What denomination is that?



Interviewee: Church of Christ Divine was an Apostolic church. My church is no denomination.

PI: Okay. I'm not sure if we just mentioned this, but the church that just got started...what prompted that to happen?

Interviewee: I started feeling God pulling me to a higher call. I was like I said there for...under Church of Christ of Divine for 15 years under my pastor and felt that it was time to make a transition. Kind of got complacent where I was and I felt God pushing me and leading me. Actually, had a dream that I was supposed to launch a church. The Lord always deal with me in dreams for some reason [chuckles]. But I sat on it for a while because I never wanted to be a pastor because I saw the hardships my pastor endured. Having a family, too, me being married at that time with three kids, I knew it was going to be a challenge so it was really something I didn't want to undertake, but after I continued to pray and seek God and talk to my pastor about it, then, eventually I had to do what God had called me to do.

PI: The church before – does it have any historical background that you know of? How long has it been standing?

Interviewee: It's been standing for over 80 years. Right in St. Louis city off of Natural Bridge and Glasgow. And he's actually fourth generation pastor of that church, but it's been in existence for about over 80 years. I know that for a fact. And in its day, it was a real prominent church under his father--had a lot of manners and did a lot of reconstruction down in the city in that particular area so it was real prominent in its height. When he became the pastor, a lot of people kind of scattered all over so he had to kind of build all over again.

PI: Okay, so, what is currently your church's relationship with the community or within the community?

Interviewee: We pride ourselves on being a church that reaches out to the community. Currently, for example, when we first launched we had a back to school giveaway where we were giving away bookbags and you know, school supplies for some of the kids in the neighborhood or whoever wanted to come. We tried to put the word out as much as possible and whenever we have events. We're still kind of young being only a year now—Lil' bit over a year now. But whenever we have events and things of that nature we try to center them around the community. That's who we want to ultimately reach out to. People in the community to get them to come and see their need for Jesus Christ. So, we've been doing a lot of door to door stuff. We've been putting a lot of door hangers out in the community where we're in which is North County and doing some footwork on Evangelism.

PI: So, have you noticed or do you see a change in the community since the Michael Brown shooting?

Interviewee: That's a good question. I don't necessarily see a change in the Ferguson community because I'm just not in the community enough to notice. Maybe the people of Ferguson will have a different perspective, because I don't live in Ferguson, but I have sensed a change in relationships outside of the community between black and white. I've noticed that...and it seems to be for the good. You know, I've noticed that for some reason more often now than it used to be, I've been noticing some of the Caucasian people try to be extra polite now...because I believe that the Ferguson incident brought an awareness, you know, to not only to Ferguson and St. Louis, but basically to the world because it was world publicized—world-wide. And, so I've



been seeing little minor changes in how some of the Caucasian brothers and sisters interact with blacks out in public. Somebody may disagree, but this is just something that I noticed and I believe that it stems from Mike Brown and some of the incidents that have since followed that were along the same lines of Mike Brown and stuff.

PI: Going back to the Mike Brown incident, do you have any thoughts and perspective of how you feel about that whole situation?

Interviewee: Yeah. To me, as a black man, first thing that we gravitate to, first emotion a lot of time that strikes us is anger...outrage, you know, because we've been dealing with racism in this country for years and to blatantly see it advertised and then the injustice behind it with no prosecution for the officer who committed this crime--which I'm calling it a crime--murdered this boy in cold blood. Outrage and anger. But as a pastor what I've began to do, because I spend a little bit of time on social media, and noticed a lot of anger and outrage on social media between some of the black Christians, so I proposed to take that offline. Let's take this offline and let's strategize on ways or means or anything we can do to help maybe curve some of this or come against this injustice. Whatever ideas we may have. I actually put together a panel--I got some of the greatest thinkers--they were pastors, in the St. Louis area together, and said let's talk about this. So, I had a conference called *Generals and Lieutenants Conference*. And we had a--this was not long after the Mike Brown incident--we had a panel discussion at the church about our role as the black church in the Ferguson incident and some of the incidents that have followed to get the other black leaders perspective as to where we stand as the black church. It was very productive in a sense of hearing people out but I'm finding that a lot of people, a lot of black leaders in the church, kind of stick their heads in the sand when it comes to this kind of issue... Because they want to say, well, "God is for all races," which we know--that's obvious--but at the same time it's not all races that are being affected -- it's the black race. So, that's what that conversation was about. We brought up some very controversial issues and topics that I know are hard for pastors to open up and talk about. But I believe the conversation was productive and I haven't done any follow up with those pastors since that time.

PI: I know you said that you have kids and that there are a lot of young males, in particular who have anger and outrage, do you think they are losing that connection with the church or that they need to build it stronger in order to overcome issues like this?

Interviewee: Church has definitely lost ground with the community and continues to do so because of our absence in dilemma's and situations like what happened in Ferguson. People have lost faith in the church. Not only because of the absence of the black leaders on the frontlines of some of this injustice, but they also lost faith in the church because of some of the ungodly practices and things like that--that some of the leaders have been caught and involved in. So, yeah, it definitely lost touch with this generation and a lot of black leaders don't know or understand that. They think that just the preaching of the gospel will get it done. Well, there's going have to be some love, there's going have to be some action. They going have to see the church active and caring about what's happening within the community.

PI: Have you noticed any church help with aid and recovery after the Michael Brown incident?

Interviewee: With aid and recovery? I can't say that I know of any church. I can't think of the name of this particular church or this particular pastor, she's a woman, her name slips me right now, but I know that she opened her doors for a lot of conversation and aid, if necessary.



Blackmon, I believe her name is Tracy Blackmon if I'm not mistaken. She was one of the ones who I do remember kind of being on the frontline of the fight as a black church leader. Her name was in a lot of circles.

PI: Are you familiar with Black Lives Matter? What do you think their purpose is and what they do?

Interviewee: That's an interesting question because I just been enlightened on some things that I wasn't prior. My understanding of Black Lives Matter was a group that I didn't know necessarily who started it because I didn't research it, but a group that initiated as a result of the Mike Brown incident and some of the police brutality and killings that's been happening, for Mike Brown and since Mike Brown, so my understanding of that group is that it was to take a stand against some of the police brutality that's been happening to young black men. Young black people I should say, primarily men, so that was my understanding 'til a friend enlightened me and said, "hey, you need to go to this website and take a look and see what they're all about." So, found out later that it was not just for police brutality but for the advancement of minority blacks all together – Lesbians, transgender, some of that was in there, because I believe according to this particular website or those who said that they were the founders of the Black Lives Matter movement, four women, I believe who were lesbian who initiated the movement. So, that's my understanding of the movement now and where it stands.

PI: Do you have an opinion on Black Lives Matter? Are you for or against it?

Interviewee: I'm for it in essence of it being against the injustice of black people and police brutality, that's what I'm for. Now everybody else is entitled to their own opinion, but I think that's what sticks out for me more than any other thing because that's what, to me, seems to be the most pressing issue or the issue most important...dealing with the police brutality of young black men. So, I'm for that aspect of it and believe that we do need to unite as a people and especially within the black church...the black leaders. A lot of people say, "well what is the black church, why is there a black church?" Truth of the matter is, they say the church should be all colors, which we understand, but because of...how can I put this? Because of geographical location, you may be in a predominantly black area, you have your church in a predominantly black area, more than likely it's going to be predominantly black. We call that the black church because its predominantly black people that's in it, not saying that white people or any other race couldn't be a part of that church, but yeah, that's my perspective.

PI: So, do you believe that clergy see a social movement taking place?

Interviewee: I've been talking to various clergy and they sense something greater than just a social movement. We are beginning to sense heightened racial tension that somebody behind the scenes is helping to agitate, let me put it that way. Somebody behind the scenes is helping to agitate a lot of racial tension and my question is, why and why now? I mean, we've always been dealing with race issues granted, but, why all of a sudden now, why are movies now coming out that want to remind White America the hatred that they use to have for black people? And movies and things like that, that put us in a bad spot light and want to bring the n-word back up, and all of this to kind of resurrect some of that hate. My question is why? And that's what my concern is primarily steered toward...the people who are pulling these strings in society, the social engineers, what are they going to get out of this? What are they going to gain out of this? While at the same time being aware of what's before us and trying to work to prepare for



escalated racial tension. I mean, whatever that preparations supposed to look like. I don't know, but this is what I'm picking up from a lot of the other black clergy. They sense that heightened racial tension is about to escalate. And let me say this, back in July of that same year that Mike Brown was murdered...he was murdered in August--July -- the month before that -- me and a group of other black men were in Carlyle, Illinois fishing and stopped by a Walmart to pick up some fishing licenses and there was an older white guy there who we never saw, never met, who began to talk to us. And, he stated that he wanted us to know that somebody there...he said these words, "they're trying to initiate a race war." And at the time we just kind of took it for granted, you know, I mean we listened to him, but at the time it wasn't any major tension other than what's the normal tension that's been going on since we been in this country. And a month later the Mike Brown incident and the other incidents that followed, which we reminded ourselves of what he had told us, you know, and how does he know? Who was he saying when he said they trying to start a race war, who was he talking about? So then seeing all of those incidents that happened after that has really got the black church paying attention.

PI: I know back during the Civil Rights Era, church was really on the forefront of getting everything done in order to make sure there were certain leaders to lead the way. Do you think that still needs to be done in order to see the change or what needs to be done for change to happen?

Interviewee: I don't know if the church needs to lead it because back then the church was more united. It was more socially and publicly connected. It was the focal point of family. It was strong back then. This day and time, the tables have turned. Church is not the focal point of people lives anymore, so I don't believe we necessarily need to lead it, but I do believe we do need to be involved and influence it. But I believe that we need politicians, we need people in high places to help push this and those are the ones that need to be in the forefront. Church does need to be there to influence and to push and to regulate with the love of God. And, to show the love of God at the same time. We need to be involved. I've talked to a lot of pastors who disagree. Everybody's not going to agree. Me personally, I'm from the persuasion that we need to be involved, we need to be involved in what's going on. Why? Because it's going to affect us. Can't just go in your church and hide and think that God is going to keep you from problems and issues that you are surrounded by on a day to day basis, no. We got to be involved. We say that we are the light of the world, we are the salt of the Earth, and so it's time to show for it. It's time to show that. I'm kind of controversial because of some of my beliefs and I believe that the church has lost the connection to the community because black church leaders have been known for prostituting the church, using the church for their personal gain, using the church for--money from the church for luxurious living and all of that. And that has helped for the community to lose faith in the whole system. Problem is, they're going to throw the baby out with the bath water. So, the good pastors are going to get thrown out with the bad ones, too. So, I believe that one of the reasons why God called me at a time like this is for this very reason, because I'm from a different persuasion and I feel that we need to be more vocal on these points. We need to be more involved which is the reason why I put that conference together in the first place: to hear some of the other pastors perspective. Some who I respect, some who I look up to because I know I don't have all the answers. I consider them my elders. Give us direction. Where do we need to be at this particular time in this instance and what's happening? Do we need to be neutral? Do we need to be involved? You guys have been pastors for twenty, thirty, forty years. You've had churches, what do we need to do? And unfortunately, I haven't seen a lot of



guidance from pastors on that level so what I had to do was get with other young pastors and we have formed a...some of them, I should say...have formed various organizations to kind of prepare for any kind of escalated racial tension while at the same time – Oh, let me point this out – we also created a group called Church in the Wild. I was the founder of this group and, I don't know how I missed talking about this, and we still are an organization now. We went out every week into the community and preached the gospel of Jesus Christ while at the same time providing, I mean we were in some hardcore areas: Hodiament [avenue], Martin Luther King [drive], passing out care packets and things like that to kind of give the people a different perspective of the church. But our primary goal was to preach the gospel of Jesus Christ while at the same time showing love. We do that every week from Spring to Summer all the way to the beginning of fall. Every week somebody is on that corner preaching the gospel, and I'm one of the founders of that group.

PI: That's amazing. So, I just have one more question. As far as young people, black young men, if you have anything to say to them about what's going on, what they need to do, what helps them heal, what would you tell them?

Interviewee: I'm also a published author. Only said that to say that I'm working on a project now to speak to them. Don't want to give too many details, but one of the books that I have written-- it's called [name of book], what I want to say to them, if we kill a lot of this violent music, you would think that well it's just music it's not a big deal, but I'm addressing the violent music head-on because I was once a violent gangster rap artist, and the influence that the music had, we got to take care of our issues at home before we can begin to address what's going on abroad. We got to get in-fighting resolved before we can begin to address what's going on outside of the house. So, that's primarily what the young black men who are out here killing each other, and I understand...I get it because a lot of them are in homes with no father, no role models, you know. I was once in that same predicament, and believe it or not I didn't know that there was an alternative way to live. That may sound crazy to somebody, but it's the truth. I was just so stuck in that environment – that gang and drug infested environment – that I thought that that's where I was supposed to be and was going to be for the rest of my life until God, supernaturally intervened, and pointed me in a different direction. I didn't have a lot of role models. I didn't have nobody that said, "hey you need to go to college." Not one time did anybody say that, including my parents, "aye, you need to go to college, you need to get an education, you need to do this, you need to do that, you need to manage your credit." You know, so, they need that teaching, young black men need that teaching and we see who they are influenced by – the rap music and all this, the pants is sagging, people walk, look at them, and shake they head, but there's a reason behind what they are doing. They don't have any leadership or guidance, so we can't expect them to be productive members of society when they don't even know how. So, I'm working on something to have a talk. This has really been on my heart and on my mind – talk to the young black youth. And, we're putting together a non-for profit to help with behavior modification. I've gotten with a group of other like-minded brothers, some of them from different educational backgrounds, and we're putting together a non-for profit for behavior modification. From turning thug mentalities into people who can become productive members of society and a lot of these guys who I have involved with are from the streets. So, they know the streets. So, that's where my perspective is. That's where my stance is. We need to have a talk with them. They the future. They our next generation. I work at a University and it sadden me that I went to an honors ceremony, at this particular university where I work currently, and not



one...they were giving away honor awards to people who were making straight A's since they been there, some of them single major, some of them double majors, still making A's since they been in college and that's amazing. And I looked around and I said, "man, there are no black people in here. Not one black student is in this ceremony." And it saddened me to the point where I began to make some changes at home with my young boys and I started to push them in that direction because I said that if there's going to be some black students in there, they're going to come from my home. They're going to come from my house, they're going to be my boys in that ceremony. May not be that specific ceremony, but one like it. So, it starts with the house. The father's must be there to raise their children, as the scripture say, the nurture admonition of the Lord starts with the fathers, and if they don't have fathers then we need to come in socially and provide some kind of guidance and direction for the youth otherwise we going to lose them, 'cause I realize the reason they were not there because they are getting locked up, because they are getting killed, various different reasons. But, I can go on and on, but I'ma end it there.

PI: We've discussed a lot of information is there anything else you would like to say or any questions you have?

Interviewee: There's so much more to say, but I don't necessarily have any questions. I just hope and pray that the measures that I'm taking personally as well as socially and as a black church leader can make an impact within St. Louis 'cause this is where we are and hopefully abroad. This has really been pressing my mind. Listening to Dr. Umar Johnson, I don't know if you've heard of him, I do enjoy a lot of his teaching, but I believe that church needs to come in and provide some guidance, more of the love of God. When you look at the Civil Rights Movement, Dr. King had this non-violent approach and that many people disagreed with and criticized him for in that particular day and time. Not only Dr. King, but many other primaries that helped us to get to where we are now. We lost that leadership, as the scripture say, you swipe the shepherd the sheep will scatter so everybody scattered now. But yes, so far, that's when I had heard about you were doing this, I was anxious and excited to be a part of it so I'm glad that I could help. I hope that it could be of some kind of help to you and I want to say that I'm also proud of you as a young black sister, going to school, getting educated with honors, you know, so I know your mother or parents are proud, but I want to say that to you personally. Keep up the good work.

PI: Thank you.

Interviewee: You're welcome.



**Appendix A.2: Interview 2**

(PI = Principal Investigator; Interviewee: Male; // = Overlap)

PI: Can we start off with you telling me a little about yourself like your upbringing?

Interviewee: Okay. Well, I was brought up in Normandy with two-parent home. My dad was kind of in the streets; was doing his thing with drugs and different things like that. My mom was mainly in the church, so pretty much I was raised more so with my mom with my dad around. And it kind of helped me to know what not to do. I had an older sibling and I have like maybe three or four under me. So, to make a long story short, I kind of learnt from the bad: what not to do; I learned from the good: what I should do. Of course, I kind of dipped and dabbed a lil' bit into everything, not too much, because as a young person your curiosity sometimes get the best out of you. But, end result, you know, had a really good home. Good Christian home. Learnt a lot from both of my parents. And pretty much here I am.

PI: What is your role in the church currently and what church are you involved with?

Interviewee: Okay, so right now, I am a minister at Union Baptist Church. It's in Alton, Illinois. And, actually it's like the oldest African American church in the state of Illinois. Baptist, yeah. So, it's very historical. That's where I'm going to church now.

PI: How old is the church? Do you know if it has any historical background as far as//

Interviewee: //It does, actually the Underground Railroad came through that church.

PI: Wow.

Interviewee: Yeah, so, the Underground Railroad came through. I think 178-179 years old. And so, we're still at the location where the original church was. That building itself might be maybe 130-140 years old. Across the street was the original church. Also, I think it was the first Kindergarten I think in the state of Illinois came through that church. And, then there's actually a place underground where you can still see like a room, a concrete room, might've been like where they hid at or something, you know, but we got to go through the board room to get to it. So yeah, it's a lot of history with that.

PI: Do you have any additional work life outside of the church?

Interviewee: Yes. I am a manager at Frito-Lay. I been working for Pepsi-Co for 15 years. And so I was working with Pepsi and kind of worked my way up through Pepsi from I guess you can say from Janitor to Supervisor. And so now I'm a manager at Frito-Lay that manages pretty much it's what they call the Pre-Pick. So, any stores, any place in St. Louis that needs some chips, like Frito-Lay Doritos, whatever, I have my hand in all that. Yeah so, um, I'm trying to stick with the question. What was the question?

(Chuckles)

PI: Additional work life.

Interviewee: Okay. So, manager at Frito-Lay. I'm a husband. Been married for 16 years. Have 3 daughters: 20, 14 and 10. And, just busy.



PI: What is the Church's relationship with or within the community as of today?

Interviewee: Well. Our church in Alton, there's room for more opportunities as far as community involvement. Right now, I think that we have ministries within the community where we go out and kind of talk to people and minister the people, but there's definitely room. I don't want to paint the picture that we're out in the community doing some great things in the community because it's something that we need to do more of. I don't think we do enough of it. And so we do have ministers that is very, very active within our church, within the community that is involved with the different things that goes on within the area of Alton because that's where the church is based out of. We have formed youth groups within the church that we had – I just went back to the church, so I was going for a while when I was there we actually went into the areas that you would call the hood and then we would do things within the community where I would have two or three young people that would come out to the church with me and have different life building type of regimes. So, I was talking about self-esteem, talking about how Christ can kind of strengthen your walk and things like that. And but, what they would do is they would get so excited about it; they would go out and get other youth from the community, and all of a sudden, I'll have like 21-22 youth downstairs so I utilize the few and then a few went out and spread the word, "come on out" so it kind of grew from there. So, that's something for 2017 that I want to get back. Building that kind of youth base because of the community.

PI: I know that you aren't in the area, but as far as the Michael Brown shooting incident, did that have an effect on your community, as far as the Black community in your community or in your church?

Interviewee: Very much so. Actually, I was a supervisor down the street at Pepsi and I'm over the Diversity and Inclusion there at Pepsi when I was there, and so any community events or anything that has to do with the community, I was over that. So, when that incident actually happened, I had to stop all production. I had to bring everybody from the building inside the room and I had to give them a message that we understand right now that down the street is rioting and its different things going on and there's a lot of people that's affected by what's going on because it was two different sides that was really focusing on this. You had the Blacks that was concerned with the police brutality, but then you had the other side with the Whites that was there that was upset because they felt the police were doing their job. And so, we had that type of tension going on within the plant [Pepsi-co]. It was unspoken, but it was tension. That's why I was like, "Okay. Let's stop everything and let's talk about this now, but also let's kind of keep the separation so it doesn't affect the job." There was a lot of people that worked there at the job that lived in the community so they had to leave – make sure their home was protected and things like that. And another piece, being that I am kind of close to the situation is because that was a classmate – there was a lot of people that knew Mike Brown Senior – and that was his son. So, it was a lot of calls and stuff that was made on that, too, as far as prayers going out. It was pretty active.

PI: What are your thoughts on the Ferguson protest and riots?

Interviewee: Well, I think that there was a lot of built up anger and a lot of the built-up anger that I feel was going on was...there's been some unspoken things going on between the relationship between police and just black males. It's been unspoken for a long time within our area. I think this is just one moment in which they can actually come out and express how they felt. Unfortunately, the expression of how they felt was targeting the wrong areas. It was just an



outward, uncontrollable anger. And so, with the uncontrollable anger, I don't care if it was a...I mean there was so many black businesses that worked from the ground up just to be where they were that was destroyed as a result of rioting. So that's just one example of the many examples of uncontrollable anger. But then also you have individuals that likes stirring stuff up. They just love stirring stuff up. And, so there was a lot of people that was outside of the community that came within this community just to be a part of the anger and rioting toward the police because we just don't like the police. So, the fact of the matter is yes, it was a very serious issue when it came to how the police treated Mike Brown and what he did and that needed to be addressed, but how it was addressed and the rioting is not the best answer in order to try to resolve the bigger picture. And the evidence of that is after the Mike Brown incident things just started coming out back to back to back. It's still coming out. And I know it's been – how long has it been a year or two years since the incident? – and now it's grown so much, the names have grown so much, because we have to be able to react the right way and not through the violence and things of that nature.

PI: Are you familiar with Black Lives Matter?

Interviewee: I am.

PI: And, are you for or against it? Or do you have an opinion about what they do?

Interviewee: I'm definitely for it because it's recognizing a race that we are still going through things that needs to be recognized. I know there was a movement, All Lives Matter, but we need to also understand that there is...in the African American community, there are things that we go through that other cultures don't go through. So, that has to be specified, Black Lives Matter, so we can address the root of the situation. You can't address the root of situations if you're always talking general terms. So, you're talking general terms, All Lives Matter, well you're not addressing what the root of the situation is. The root is we have some issues going on within the African American community with the officials that needs to be addressed. So it's not all, but we need to recognize this right here. Then, we'll recognize any other situations but this is the focus. So, yeah, I'm definitely for that.

PI: Is there anything that your church believes other churches, or yourself included, could do as far as to help with the aid and healing in police brutality situations?

Interviewee: I believe that we need to partnership with our area police departments. The church and the police departments needs to have partnership relationships in every single district. For those police departments that's truly willing to...want to make a difference. And the reason why I say that is because I have family members that's in the police force. So, I'm not an anti-police person. If we have those police departments in those districts come together with those churches to form programs specifically geared towards the right interventions when it comes to anything that occurs on the street, then that will be a powerful movement. But for those police departments that don't want to do that; those are the ones that have to be questioned. Those are the ones that's going to be watched because those are the ones that don't really want to make a difference within our community. The reason why I say that is because there is a lot of different programs and things out there that is geared towards specific areas of focus and you can tell the difference between that. If you have the church and you have the police department that has a program, whatever you want to name it, that is centered toward that and what I mean by that is if something does occur, then the training from that team and the training from that group will



intervene in that situation immediately and then follow step-by-step on how to de-escalate a situation; not whip out a gun and shoot him. Some type of special intervention needs to be enforced for this particular situation. If that area of focus is there within all of the police force and all of the churches I know we'll see a difference.

PI: Young people, black males, in particular, have an anger towards the situation that has happened. Do you think that they have lost their connection with church or needs to restore it?

Interviewee: I think churches are too dormant. I think churches are being too silent. I think churches needs to come out within the community to make some things happen, not just preaching and saying go out and do it, but actually go out and do it. I hope I answered that question.

PI: During the Civil Rights era, there were church leaders on the forefront with leaders in the community. Do you think that is still happening or do you think that churches need to be the forefront to move forward?

Interviewee: I think the churches need to be on the forefront to move forward because it's like what I just said where like Martin Luther King, a good example, he went out and his church was represented and as a minister he took what was in the streets and brought it to the church to build back up. So, what the church represented for me at that time was I'm going to build you up and set you up for success. And then we're going to take what we built up here because now it's like a power drill, now I'm working on houses and stuff, so I always use a hand drill. But occasionally the hand drill the battery gets weak, so I have to take that hand drill and I have to plug it up to get enough energy for me to go back and do the job that I meant to do. The church needs to be that. It needs to be that energy source that says, "okay I'm getting energized, let me go out and do. Now I've really worked in the community. I really did these things. Let me go back and get re-energized again." For me, that's what it was, but now they got the plug-in drills. They don't have the battery-operated drills. You just plug it in and stay stationery and just stay where you are versus unplugging and going to do what you need to do. I know it's kind of a crazy example, but that's kind of how I see it between the church of then and the church of now.

PI: With all the recent events, do you see a social movement taking place?

Interviewee: I see it, but I see it happening different. It just needs to happen more often with more churches and more people. Right now, I have a classmate who is down the street because unfortunately right now down the street maybe three or four hours ago it was a young lady that was hanging from a tree. This just happened and so now it may be three miles from here, a bunch of people outside and she's [the classmate] one of them that's outside right now being that church, being involved, being the awareness; what's going on? Let's see if the right investigations in place. That's the right intention. Let's get the right investigation in place to find out what is going on within our community. So, it's going on. It just needs to go on a lot more.

PI: And that just happened?

Interviewee: Yeah, just happened about five or six hours ago.

PI: If you see a need for change do you have an opinion on what you think needs to happen in order to make progress?



Interviewee: We need to preach the word of God in the churches. We also need to preach community in churches. Those need to work and connect in that order. It's the word that sustains you, it's the word that keeps you, it's the word that gives you the strength to keep moving. We also need to make sure we get that community in there. And it has to be that every Sunday. If we start talking that then we'll start being about it.

PI: Are there any programs that you think can be implemented to help the youth get more involved and finding interest again?

Interviewee: There's groups that's out now. There's: 100 Black Men, The Black Cats (or something like that), and there's a lot of different groups out there; but it kind of goes back to what I was saying in the very beginning. I don't want to say there's a specific group, but there needs to be groups created to target community, community issues like the situations that's going on right now, there should be those groups like within the church...they would get a red alert. It's like the Red Cross. If a catastrophe happens in the community, the Red Cross is notified. The Red Cross builds a team to go out and handle that situation. That's what we need to have within our churches. Right now we should have a team out there trying to find out exactly what's going on, what happened; not to say...because already I heard a lot of things that disturb me...here the cops are again and they're hiding stuff and the cops this and the cops this, so we can't assume just because we see somebody hanging from a tree that it's something that the cops did or we can't assume this is something a white person did. We need to just be able to make sure that they do a thorough investigation to find out what truly happened. What I'm hearing happened is this is a homeless individual and that's all they know right now. But again, we need to have those target groups within the church that'll be able to go to situations like that.

PI: Do you know if there are any plans, in Ferguson, of the church to reconcile the community through the church?

Interviewee: There's different programs that's already existing in Ferguson. The reason why I know this is because when I was at Pepsi and I was over the Diversity Inclusion group, we wanted to do something within Pepsi for the community. What we wanted to do is we wanted to piggyback on the existing groups within the community and support them because they already have a movement going, we just wanted to build on that movement. I can't remember the name of that group, but they already have those different young people empowerment groups that's already established within the community that works hand-in-hand with the police department, that volunteer and help and things like that. Hopefully they're still thriving and growing, but I know at that time, which was only maybe two weeks after the incident, they were popping up all over the place. The question is, where are they now? What are they doing now? That's a question I would have. Are they still as active as they were two weeks after that incident and hopefully they are.

PI: My final question for you is that we've talked a lot about how this affect young black males and if you have anything to say to them as far as the situation and how to deal with it going forward, what would you tell them?

Interviewee: I would tell them it's not wrong to be angry; it's how you use it. And, if you use it the right way, it will be effective. The right way is not through destruction. The right way is not through violence. But the right way is being educated and going to the root and the source of the problem and then legally seeing what we can do in order to get justice. That is the right way.



Show your face in a light in which...I mean there's protesting. I'm all for protesting, but it's how you protest. I guess that's the biggest thing. It's just nothing wrong with being angry, we just have to make sure we don't utilize it in the wrong way because the thing is if you be angry and you utilize it through violence and rioting and things of that nature; what you do is you build on the stereotypes and you're feeding the stereotypes that's already there. And it's making things worse for all blacks. So, you can take a bad situation and make it worse depending on how you react to it. So, we just have to make sure we react the right way. I'm a believer: What you feed will grow. If we feed on the negative things, it's going to grow. If you feed on the positive things, it's going to grow. We just have to make sure we're feeding on the right things.

PI: We discussed a lot of information. Is there anything else you would like to say or any questions you have for me before we close?

Interviewee: I'm just grateful that there's even a discussion and a platform to even have a discussion on things like this. I would hope that...It's my prayer that these questions can be asked to so many different Ministers within the area because for a Minister to be sitting across the table, or a Pastor be sitting across the table and asked questions like this, if they never thought about it they're thinking about it now. And what that does is kind of stimulates the mind like when I walk away from this interview and I go to church on Sunday, "Hey. I just got interviewed about the community and I just got asked a question: what is your church doing for the community? What do you think my answer is?" And that's what I'm going to say Sunday across the pulpit. So, this is much needed. And I pray that you'll talk to so many more Pastors and Ministers and I know you probably don't have that much time, but the more people you talk to you just don't know you talking to me is going to impact at least 50+ people on Sunday. The more Ministers and Preachers you talk to it's going to help them align to start thinking about the right things instead of thinking about...because the sermon on Sunday is going to be about the New Year and 2017 and what you're going to do, but the root of it is we still got issues that's carrying over into the New Year. These are the things we need to be talking about. What can we do to impact 2017 based off of the things we discussed? So just encouraging you to keep on asking questions, keep on interviewing.

PI: Thank you so much.

Interviewee: Thank you.



**Appendix A.3: Interview 3**

(PI = Principal Investigator; Interviewee: Female)

PI: Can we start with you telling me a little about yourself like your upbringing?

Interviewee: Okay. I grew up in the inner city of St. Louis, Missouri. Basically, in the Goodfellow, Ridge, Minerva area. At that time, it was a mixed area. There were Jewish families and African American families in the neighborhood. Beautiful neighborhood. Tree line, gas lights for lights at night; just a lovely place. Loose storefronts and it was a really good community to live in. I went to high school there; grade school and high school there. Hempstead was my grade school then I was transferred to Kennard in the south side because at that time we did blessing. Kennard was on the south side. I had a good experience with that, though. There was nothing bad. Then we were brought back to the city and there in the city I went to Ford then I went to Soldan High School and graduated from Soldan. I decided I did want to go to college so I started off at Forest Park Community College for Medical Transcriptionist and I didn't finish that. It was too technical [chuckles]. So, then I decided that I wanted to just get me a job and work and that's what I did. I started to work for Chrysler Corporation and I had a few other jobs before that, but Chrysler was the biggy. I worked for Chrysler for about eight years and Chrysler would often lay us off so during a lay off they sent me to school for nursing. And so, I went to school got my LPN and I worked nursing...well I actually worked CNA and nursing because you do your CNA and go into the LPN program and then I did that and I nursed for about twenty-five, thirty years until I retired and I had a ball. I also did foster care with my own grandchildren and I did that for about twelve, thirteen years. So, I've had a pretty full life. I decided to go into Evangelism, I didn't decide God decided for me. And he told me to let people know that he's real, that Jesus is Lord and that if you need him, he'll be there; that he loves you, he'll provide for you, he'll save you – all you have to do is ask. And, I've been doing that ever since.

PI: So, how exactly did you get involved in the church?

Interviewee: My mom [chuckles]. My mom has been in church all of her life that I know of. My grandfather was a Preacher. And so, I guess it was just kind of like they expected us to be in the church. We sang in the choir, we went to Sunday school, we went to the children's church, we went to what they call YPWW, which is Y...no YPWW...Young People Willing Workers. That's what it is. Oh, goodness gracious I almost forgot that. And, that's how I started and I just continued through childhood.

PI: Okay. What is your role in the church and what church do you belong to?

Interviewee: I belong right now to Bethel Christian Assembly Faith Fellowship, Inc. and it's called Bethel CAFFI and CAFFI is the Christian Assembly Faith Fellowship Inc. And, it's a church that was started by Bishop Dwight McDaniels some time ago and we added in the last parts of the letters in the incorporation just to switch after his death. And, this corporation is trying to take back the inner city. We're trying to help them get hope back, help them get interest back and keeping the inner city flowing, keeping the people working, keeping the homes being built, all that type of things. And, we're really interested in that.

PI: Do you know if your church has a historical background?



Interviewee: Yes, it does. It's one of the first churches in The Ville area. And The Ville is an area that was predominantly African American first when people started to migrate into that part of the city, which is north city. Our church has been a part of The Ville for...ooh wow...over fifty years. So, that's pretty good.

PI: What is the church's relationship with or within the community?

Interviewee: Right now, what we're doing is we're trying to do an outreach, and the outreach is for the inner-city youth. We're trying to let them know that we're there, we're available. We're trying to start up programs for them to get them interested 1) in church, and coming to church. We feel like if they get a routine of coming to church then they might get a routine of doing other things. And so, we're doing that. We're also reaching out to the homeless; we're trying to let them know we're available there. We do homeless drives, usually we do them once every three months, and handing out clothing, food, whatever we can do like that for the homeless. We still do have that ministry going; it's not as active as it was. We also have a connective reach with several of the churches in the area. Another non-denominational church, a couple of the Baptist churches, it's called The Ville Initiative, and what they're trying to do is get money to be deposited into The Ville to host programs for the families and the children in our community.

PI: Relating back to the Ferguson incident, do you believe that the church relationship with the community has changed since the incident has occurred?

Interviewee: Yes. I think we're more involved because at the time we didn't realize...I mean we knew there was some problems, but we didn't know to the extent. And when Ferguson happened it kind of made everything come up into your face. You had to acknowledge there were some things that had to be addressed and some changes that needed to be made in order for the community to come together. Yeah.

PI: What are your thoughts on the Ferguson protests and riots?

Interviewee: Ooh I was very disappointed to see us digress to that point because I felt like what we did was a lot of the African Americans hurt their own communities in the burning, and the rioting, and the looting. Of course, the death of Michael Brown was a tragedy – no matter how you look at it. And, it shouldn't have happened. It did, but the one thing good that came out of it was the awareness that it brought that there is a racial problem. Not only just in Ferguson, but in other areas.

PI: In your opinion, do you know of any situations where the church has helped aid in recovery of the community in that particular incident?

Interviewee: Sure. There are quite a few churches that...I can remember one church in particular, Grace Church, which is out off of 270 [highway]. He gave his whole church to meetings, to the NAACP coming in, he sponsored...just anything that needed...when we started talking about Black Lives Matter, that organization was there and different organizations that were able to give some input and some initiative. He even held meetings with some of the U.S. Departments that came to St. Louis.

PI: So, during the Civil Rights Era, clergy were the forefront of the protest and the leaders in the community. Do you think that's still the case now--if there is a social movement happening or do you think it should still be that way?



Interviewee: I think it should still be that way. And basically, because the church is going to advocate for non-violence and we want to be able to address the issues, but not with violence. We want to do it peaceably, you know, we want to show the people we can come together, we can sit down and talk, we can make a change if we ration things out, rationalize what needs to be done. And then get out there and do it.

PI: The Ferguson incident opened the door for a lot of other incidents that happened afterwards and that are still happening. Do you think that the clergy are doing something to be the leaders again to help and make progress?

Interviewee: I believe there are. I'm not going to say all of them are, but I can say there are so many denominations that I've seen come forth: the Catholics, the Baptists, the Presbyterians, the non-denominational churches, the Churches of God in Christ; It was amazing how...this brought so many denominations together. And that's why I said I thought that was the good thing that came out of it. And all of these churches are working together now to make sure that Ferguson comes back to, or even get better than, what it was before.

PI: The situations are usually centered on young black males and a lot of them may be angry. Do you think that's causing a disconnect with the church and that there's some way we can get them back into the church?

Interviewee: The young black males feel like the churches let them down. They really do. And a lot of them feel hopeless. This is the conversation I had even with a few of them. And they feel like it should be more, I guess, more protests by the church, but what they don't seem to understand is there's a way to do it. And if you don't go about it the right way you're not going to cause the improvements that they want to see; you'll cause more problems. So, as we address these things slowly and methodically like they need to be addressed, a lot of the black young males still angry about what they saw happen and what they see happening. Because it's not just Ferguson now there's so much other stuff that followed, other situations that followed Ferguson. And that's the problem now so, yeah, they're still angry, but we're praying on that. We definitely are praying.

PI: If you had anything that you could say to them to help them in this situation, what would you tell them?

Interviewee: I would tell them that God is the answer. And it would be the first thing I would tell them. And of course, any clergy's gonna tell them that God is the answer and he's not...well what they want is somebody to come down and instantly change it or almost like a Genie, wave a wand and everything change, that's not what God's gonna do. God's gonna give us the means and he's gonna expect us to act on what he's given us to be able to change things in the community. And that's what we need to do; we need to say, "Okay I know there needs to be change. How do we do that?" Peaceably, without trying to riot, without trying to tear down; Peaceably, and we'll get change. We'll bring about change. I do feel that way. And I believe the church can be a part of that. Big part of it.

PI: Earlier you mentioned Black Lives Matter. Do you have an opinion on their movement and what they do? Are you for or against it?

Interviewee: I am for them as long as they keep it like they've been doing with protesting; Quiet protesting. Other organizations have come in and other groups have come in and caused there to



be negativity cast toward the movement. But, on the whole, they are really nonviolent, they're really trying to get it out there that Black lives do matter, especially our black males, and that we don't need to lose any more of them for any reason. Instead of losing them we need to set up programs, we need to bring jobs back, bring hope in the community even if it's a small job, even if it's a part-time job, but give them something to do and they won't be as hopeless. You see? Yeah.

PI: When people mention Black Lives Matter, they mention All Lives Matter. Have you heard of that?

Interviewee: Yes, and I believe that, too. All lives do matter because I was just recently reading an article where several of the Caucasian young men were targeted and killed also while Black guys were being k...and I didn't know that. And so, I was really surprised and I said, "Wow, God." I said, "I know all lives matter, but I didn't know that they were also getting targeted." Latinos were being targeted. It's very necessary for us to keep ourselves educated as to what really is going on in the news. Sometimes the media hypes things up, but get the real news. Search for yourself and find out what's true. All lives do matter: male, female, black, white, Latino, Asian, whoever. They matter.

PI: Do you think that clergy is seeing a social movement take place?

Interviewee: Yes. It's not as progressive as we'd like for it to be, but there is a movement, for sure. And, I know especially in The Ville area.

PI: If there is a need for change what do you think needs to happen in order to make progress and make that happen?

Interviewee: Well, that's a big question. Primarily for change to happen there has to be a change in our way of thinking. We definitely have to see things as they really are; be real about it. As the youngsters say, "let's keep it real." Let's keep this conversation real, let's keep it open, let's address the things that are really happening. Let's not try to sweep them under the carpet, but let's address them as they come up. Then, let's try to find solutions that can take place and stay in place. You know, not something that's gonna come and it'll work for a day or two, or a week or two, and it's not gonna continue. We need some things that are gonna stay in place, be concrete in place, and will continue to move forward.

PI: Do you know of any organizations that have any events going on that specifically target helping black lives as far as social injustice that has been taking place?

Interviewee: As I said, The Ville Initiative is one, and I can't even tell you who the president is right now because I can't think of him off the top of my head, but they generally meet in The Ville area and they have programs...just earlier this year they had a big giveaway and it was really nice. The children came out, they had the blow up, what do you call them? The blow up slides and jumping things for the children and they had a clothing giveaway; they had a food giveaway. They gave out giftcards, and then the churches were all there singing and praising God on the lot of Saint Matthews Church while the other programs were going on. It was an amazing turnout. The streets were blocked off, the police were there, and it was just a lot of fun and bringing the community together. It really was, and that was The Ville Initiative as I said.

PI: Do you have an opinion on what can be done as far as bettering the relationship with the officers?

Interviewee: Oh, my goodness, yes. Police are there to--let's give a biblical quote. The Bible says, "The law is for the lawless." And, police were primarily put in place to help us and protect us from the wrongs that were being done. Now, that's not to say you don't have a bad seed in any group whether it be police, even in the clergy. Believe it or not. But, you can't just categorize a stereotype all polices and say they're all bad because of what one or two people are doing. And there's some police that are giving a bad name to policing, but then the majority of them are not that way. If you get to know a lot of the police they're really out there trying to protect the public. And the few that are not are making it hard for the ones that are. I don't believe police have the right to take a life. No. I don't believe, in return, we have a right to take their lives either. So, it's a two-way street.

PI: We discussed a lot of information. Is there anything else you would like to say before we close?

Interviewee: I just hope and pray that in the near future the things that you and I have just discussed we can see these changes put into place – that we don't lose any more lives, black, African American, Latino, Asian, we don't lose any lives. As we said earlier, All lives matter.

PI: Okay. Thank you so much.

Interviewee: You're welcome.



**Appendix A.4: Interview 4**

(PI = Principal Investigator; Interviewee: Male)

PI: Can we start by you telling me a little about yourself like your upbringing?

Interviewee: Well, I was brought up on the west side, St. Louis, Missouri over on Goodfellow-Wells neighborhood. Brought up in a pretty big family. All together 6 of us. Stayed in a house, two family flat. At one time, there was quite a few families living in the house. Over [address] Goodfellow. Probably about three or four families at the time, of course like always everybody began to move out as they start doing better. Pretty much my upbringing. Went to school, public grade school. Went on to public high school. Had a couple years of college, Data Processing. Associates Degree, Bible college, same deal about Associates Degree in Biblical Studies. And that's pretty much about it. Started working, you know, Firefighter.

PI: How did you get involved in the church?

Interviewee: I been in church pretty much all my life; raised in church. My grandfather was a Minister. Mom, aunties and everybody always went, so it just was always part of my life. From the time I could remember in church, in Sunday school, any kind of program they had going on in the church whether it was Bible band, YPWW, the little Christmas programs or so forth, I was a part. Even when got old enough where I didn't have to go or didn't want to go, I had a uncle that would come by and pick us all up, round us up and take us to church. Like I say, just been in it for the majority of my life. Got older stopped going for a while because I was just done with church for a minute, but ended up back here.

PI: What church do you belong to and what is your role currently?

Interviewee: I belong to Bethel Christian Assembly Church and I'm a Pastor. Been there...I've been Pastor now for about five, six years. I been at the church, ooh probably about thirty years now. Took over for my Pastor because he got sick, he got ill, so I was assistant pastor probably for about ten years and when he got sick I kind of moved into the role of being Pastor and he kind of transitioned from...once he got sick he ended up going down never coming back and in fact just died probably about a couple of weeks ago.

PI: Does your church have a historical background?

Interviewee: It does. As far as my pastor, well started before my pastor, I believe the church was actually built like 19...I should know this I look at the cornerstone all the time. I want to say 1973-74. And I guess my pastor got placed down there by Bishop Dwight McDaniels who he used to be up under. And, he started the church...when they first started of course he said he had a bunch of members and like church always does it fluctuates up and down, you know, for whatever reason people leave, people get married, people go, people move and so. But, he was after the initial pastor I believe Matthews and pastor basically took over for him because Bishop Mac bought the church and put him down there as the pastor...what time was that? Probably in the late...early '80's I believe it was when he first starts pastored church and from then up until I guess 2011 when I took over so probably for about thirty years he was pastoring the church, him and his wife. That's pretty much the main portion of the history of the church.

PI: What is the church's relationship with or within the community as of today?



Interviewee: In the community as of today, well, we got a few things going on. We have a homeless ministry, we're part of a bigger ministry which is called The Ville Collaborator and that's probably about eight churches in The Ville neighborhood. We all meet together, we come together every second Wednesday and we all try to pull our resources together and help within the community instead of all of us duplicating some of the same things we do like...well give an example like the guy right across the street from me have a bicycle ministry where he get the young men in the community come in, he have bike parts all in this one room where they come in and they can build their own bike, but they have to actually do it and so by coming in they get a chance to take the different parts, put them a bike together, at the same time get to talk to them and build up relationships with them. And, that's just one thing he had. Then, we all get together we have this annual Christmas basket giveaway, we have a big picnic or big community block party we like to call it when all the churches come together and we do several other events like that. Even when we don't have anything we all try to come together again and pull our resources together and of course we have a prison ministry that different Ministers from my church go out, go to the prisons and of course minister to the folks in the prison. We still always do missions and that's just trying to go around in neighborhoods and help and see if anybody need anything and anything we can help with, assist them with whether it's a light bill, gas bill, just help them by sitting them down counseling with them. Just trying to help them any way we can so we still do that as part of our mission to the community and just recently this year we just purchased William School which is across the street from our church. We've been dealing with this for about a year; we finally got it accepted. Another ministry, another pastor matter of fact he's out here in the county – Spanish Lake – but we came together and we just recently purchased the school and we're in the process of trying to start a daycare, meals on wheels, and afterschool program for the kids. We're in the process of trying to get the funds together and get that off the ground.

PI: Has the Ferguson incident affected the relationship between the community and the church?

Interviewee: I'm assuming it did affect it. Me personally, I would say in a positive way, because again, kind of galvanizes the black community and let us see that still what's going on as a whole – the racism is still involved, police brutality. A lot of the injustices that still happens. It's a lot of things better, but it could be a lot more better, but still, unless it kind of wakes us up to see again that when we would come together and for a positive not diluting and destroying our own community and tearing up our neighborhoods, but to come together for a positive – to do change the right way. Of course, by our kids getting better educated, going to school, learning trades, learning things to do and of course not tearing up our neighborhood. I think that's—and it shines the spotlight here in St. Louis and not only St. Louis, I believe in the world, to let them see that it's still a problem. Things still need to get better. We still have a lot of room to improve. And, it just happens to be St. Louis where it kind of shined the spotlight on. I think the church is in prime position to let people know we're still here; we're still doing what we always been doing – trying to help, trying to make it better, trying to let you know that even when everything is chaos in the world there's always hope, and there's always a better way and a spiritual side to everything so we're still here trying to show them that, that purpose is what the church is still there for. To be that helping hand for whatever their needs are.

PI: What are your thoughts on recent police-citizen interactions, particularly, the Ferguson protests and riots?



Interviewee: My opinion is on the whole thing as far as—I'm a black man, so I've experienced not necessarily brutality but I've experienced injustices. Driving while black, being pulled over for no reason, and all kind of things from the police. No, it didn't end in the way Mike Brown ended up, by the grace of God, but I have experienced it first hand, so I empathize with the community when things like this happen. I don't just blow it off. Now, I know in certain cases—I know it's some good cops, good policemen. I have friends that are policemen, white and black, that are good guys. But, for the percentage of those guys that are bad, those the ones we focus on. We focus our attention on and our anger and our injustice on those people that are bad and can be weeded out. Again, we know it's bad everything. It's bad firefighters, it's bad preachers, it's bad everything, but our focus is on the ones that are doing the wrong things and not the good ones. I know it's hard to separate when it seems like we are saying things against them. We try to explain to them it's not against the guys that are doing the right thing; it's the guys that are doing the brutality, that are pulling people over just because they're black, that choose to pull their gun and start shooting without trying to engage with other means other than just pulling out the gun. You have tasers, a baton, you have other ways to subdue a person. But, it's for those that are bad apples that we direct our resentment at, so we don't want police when we know we need police who we know are good. They help—I work with them every day. And, for those that do a good job, we salute them; we tell them good job. For those that aren't doing what they supposed to do, we want them to be dealt with the way they should deal with someone that's a police officer breaking the law.

PI: Has the church helped in aid and recovery, after the Michael Brown incident, in the community?

Interviewee: Yes, we're aiding. We're still helping. Right after the Mike Brown—we actually had folks that went out—matter of fact, during the time when everything was going on, we actually had people, and not only from my church, but it was from the Ville Collaborator that again all the eight churches, and even more than just the eight churches that came together did whatever we could. We took supplies, took food, took everything out to the people in Ferguson and tried to give our assistance in any way we could to the issue. We had different meetings with different clergy in the city and in the county, just trying to figure out, again as a whole, what we could do to help with the whole situation being the church, and being the Black Church. And, of course, there was white churches and other churches there, too, but us being the cause and it's affecting our community directly, of course it was majority of us [black church] trying to figure out what we could do to help our problem because it is a problem that effect all of us directly.

PI: Are you familiar with Black Lives Matter? What they do and who they are as an organization?

Interviewee: You know what? I've heard and I'm not—to be honest, I'm not a hundred percent sure exactly of what Black Lives Matter do on a whole, what their agenda is, and, well two reasons why: one reason is because I still work, I'm still busy and I look at things from a biblical or a church standpoint, so my focus was always looking at that person and I'm sure Black Lives Matter do a lot of great things, but our position was always looking at that person, trying to help that person, improve themselves, better themselves, not only physically but spiritually and naturally. So, that was always our approach from the church standpoint. I never really got involved with Black Lives Matter from that standpoint and to be honest I really don't know the core of what they really stand for and never really dug into it and tried to find out because I was



just more focused on what we could do as a church without necessarily jumping into the Black Lives Matter movement. Something I don't really know the core values of, I'm a little apprehensive about just jumping in and throwing my support behind it. I can throw it in from the church standpoint—I know what I stand for and what we're trying to do. I know they're supposed to be supporting black folks and our lives are important, too, but I know it's more to it than just that.

PI: During the Civil Rights Era clergy were on the forefront of the movement. Do you think that's still the case or has it changed?

Interviewee: Now as far as being on the forefront, I believe—and because of how times have changed—I don't believe the clergy is out front like it used to be back in the 60's, I just do not. But, I believe the clergy still plays a vital role in the black community—in our communities, whether it's in the black community or as a whole, I still think we play a very vital role, but we're not doing like we used to do when Dr. Martin Luther King and all the marches and everything that they were doing socially. I still think we are involved socially and politically and economically, but not to the extent and things have gotten a little better. They're not where they should be by no stretch in imagination, but they have gotten a lot better and our role have changed somewhat from being just out there in the forefront like they used to be during the 50's, 60's and early 70's. I don't see it being the way it used to be.

PI: Do you think that there's a disconnect with the younger generation and the church today?

Interviewee: I would have to say yes and it's not the whole, but probably for majority I would have to say yes because—and the churches are guilty just like everything else—Same with the church, if you don't change, if you don't move with the times and I tell guys all the time, the church in my message gone have to change, but the way we do things; how we interact, how we're in this media world now, everything is visual or everything is media driven. It's Facebook and Snapchat and if you don't embrace that or use that as a tool you will tend to get left behind, especially with the younger generation 'cause that's what majority of them do now. Every time you look at them they got their phone in their face. They're playing with this, playing with some electronic and if we don't improve we're losing them. I think a lot of young folks think the church has become irrelevant. They don't understand the root and the meaning of why the old people, or middle-aged folk, why they go. I think we have lost a big section of our youth because for a lot of them, it's just not important anymore. When we were coming up, it's almost like you *had* to go, but now I guess the people up under the baby boomers and generation X, it's just something that's just not important to them. If they don't do it, of course then their children not going to get pulled into it because they never did it and its just progression of things. And even for those who have because I have nieces and nephews that were brought up with it, but it's "boring," it's just not engaging to them and again, we have to do a better job. Now, we're fighting against so many entertainments and outlets that's trying to hold their attention. Showing from a spiritual standpoint, how important it is to have this other side of your life that you don't really understand or know about that you need—that's vital—but, they want to know why and you got to prove it and show it to them and, "If I don't understand it, it don't mean nothing to me." But, if you don't come and learn, you just won't find out what a great thing it is to be in church and live for God and fulfill your life the way you were truly meant to be because that's what you were designed to do. If they don't ever get exposed to it, they'll never get a chance to



know it, but I do think it is a disconnect with the children of today, and the teenagers and young adults than what it used to be.

PI: Do you see a social movement taking place?

Interviewee: Well, I would hope that a social movement take place. I would hope that the things that happened in Ferguson would awaken us and would let us see the importance of us being together, sticking together, banding all our resources, letting us see that yeah, things have changed, but things can get better hopefully maybe even us as a church see that we can do more; we need to try to do more and do everything we can to help out in any shape, form, or fashion we can to help our community, our peoples. No matter what it may be, but for us to pull our resources together because we're no different than anybody else. We'll fight against each other and even though we're supposed to be working for the King of Kings and Lord of Lords, some of us come in with our own agendas and our own plans when we supposed to be trying to work together. Hopefully it will wake us all up to where we get together and start pulling forward again as a whole, as group, as a people to make it better for ourselves and everyone around us, but mainly for ourselves; empowering ourselves. We can do it, we can make our area and our world that we live in a better place, a better community. But, it's by us again coming together understanding that we do truly need each other. Don't make no difference what's your social, economic—whatever your base is. Without each other, we're still—we're only as strong as the weakest one and that weakest link. So, together—if we would learn how to come together we can accomplish great things. You know the lil' term, I know it sounds corny, but I love it anyway: together, everyone accomplishes more. It's just team and if we keep that in our minds—it ain't about me or nobody else; about us pulling together, going together. We do more. We accomplish more. But, we have to have that core values built down on the inside of us. It don't make a difference if I get the glory, if I get the credit—that don't matter. It's all about if *we* make it, if we become better as a community, and that's what it's all about. That's what I feel in my opinion it should be about.

PI: There's a lot of young people, black males in particular, that are upset and angry going through these times. If you had anything to say to them, what would you tell them?

Interviewee: Well, I would tell them just from my own personal—I was one of them. I was no different than one of them. See, I can speak from my own when I speak to young black men from my own personal experiences. I was a young man that was angry, that was upset, mad at the world, mad at everything wondering “why I couldn't get ahead, why everything seems like it's against me, I don't never get a break.” I was one of those angry young men. And thank God for the church 'cause just by the grace of God that the church is what really saved me; put me on the right track, put me on a path to learn how to deal with why am I so angry. And, I could've used the same —“everything is against me, everywhere I go they turn me away, I can't do this, I can't do that, they look in my face and see that I am a black man and I get pushed to the back of the line.” It wasn't the legitimate reason I was being angry for, but at the same time I had to learn how to deal and how to channel that anger before I would go out and do something foolish and do something crazy and stoop to “because you're not going to give me a job and not going to let me work, I'ma start selling drugs or I'ma start robbing or I'ma start gangbanging 'cause this is all I see. This is what I see because I grew up in the hood—this is what I see I need to do to try to make it out.” Of course, that's the wrong way, but by getting involved in church and getting involved and finding out that God has a better plan—he has a better way—and not saying it's



going to always be easy. If I stick to it, and stick to this and get educated and start doing things right, start thinking positive, "Oh, I can do better. I don't have to be a statistic. I don't have to succumb to my surroundings." Again, that came through the church. That came from me getting around mentors and other men that were positive mentored me. They told me, "you don't have to do that." They told me, "listen, you could do better. You need to stop hanging out with them guys. You need to come over here." That was through mentorship and somebody taking me under they wing and instilling positive things and biblical things and right things in me. It takes a village, like the bible says, "a multitude of counselors is safety." So, I couldn't be listening to my lil' friends that I'm out here running with who know no more than me. I had to get around folks with some wisdom, some understanding that's been where I was trying to go and start hanging out with them because they can teach me something. It was just a matter of me getting some help and getting around people that were positive. Same thing with these young men. Now the thing is, though, they have to be willing to commit even though they say they want some help. If you want some help you got to be willing to make that sacrifice and commit to coming and being around and putting in the time so you can change, so you can break that cycle and get away from all those things you had going on. It's a two-way sword. We're there willing to help, but you got to get the people when you start helping to stick to the program. Once they get in it, hang in there. It won't be easy, but if you hang in there I promise you the end result is going to be good for you. It's going to be good for you, for your family, you're going to find out things about yourself that you didn't know, you're going to find out that you're stronger than you thought you were, that you tougher than you thought you are, and you just have to keep going in that positive direction and get away from the negative.

PI: Do you see a need for change and if so, what do you think needs to happen in order to make that progress?

Interviewee: Oh, it's always a need for change, and like I tell anybody I can't help it because I'm a Minister, I believe in the Bible that people have to be changed from the inside-out. Regardless to what's going on, we have to have our heart change, we have to be changed in our spirit, and when we get change, we'll see the result on the outside. It's a matter of getting in a positive environment and getting around somebody talking and telling you that and it can get better for anybody. I'm a product of that and not only me, I'm not the only one. I got plenty of folks that were ex-drug dealers, ex-drug addicts, and their life has been changed. It was changed through the gospel, it was changed through being around positive people.

PI: We discussed a lot of information, are there any final comments that you would like to make?

Interviewee: No, I probably talked more than enough, so [chuckles]. It was good. I thoroughly enjoyed it.

PI: Thank you.

Interviewee: You're welcome.



**Appendix A.5: Interview 5**

(PI = Principal Investigator; Interviewee: Female; // = Overlap)

PI: Can we start with you telling me a little about yourself like your upbringing?

Interviewee: Alright. I was raised in a family of nine. There were ten of us, but one died at birth. So, I was raised with eight girls and one boy [chuckles]. I think I'm about the eighth child. We were born in Buffalo, New York. And, we had beautiful parents. Father was a Minister and mother was just a marvelous lady. All the kids in the neighborhood was crazy about her because sh—they would all come to our house. We just had a good time. My father died, I guess I was about 6 years old, so mother raised us all by herself. She was really sanctified, baptized, holy ghost, you know? Just a beautiful woman. She raised us all up in the church. So, my sister next to me [in age], we chose to stay close to her. The others kind of got out a little bit, but they all came back to the church. I been in the church practically all my life. I served in many capacities in the church. Teaching children, some of them were older than I was [chuckles]. Those days they had card class where you talk to smaller children, then, as they advanced – you know, the juniors, they had teachers for the juniors. By that time, I was kind of big enough to be able to teach the juniors. And, I worked in the Church of God in Christ when I was young. I was the chairlady of YPWW. YPWW is Young People Willing Workers, and I also was one of the secretaries to the district missionaries. Some of the elders chose me as secretary.

PI: What church do you currently belong to?

Interviewee: Oh, okay right now Bethel Christian Assembly. My husband, he pastored for 33 years and I just lost him last month.

PI: I'm sorry to hear that.

Interviewee: Time is going by so fast.

PI: What role do you have in the church now?

Interviewee: Well, I'm still president of the church's mothers. Call me Old Mother [name]. [Chuckles].

PI: Did you have any additional work life outside of the church?

Interviewee: Well, I did sewing and I worked for the Board of Education for a short time. When my little son was born, I had to stop working there and I took up tailoring, dress making and – I worked in some factories, too.

PI: Does your church have a historical background?

Interviewee: Yes, I would say so. We were associated with Bishop McDaniel. He was one of the most outstanding elder pastor's here in St. Louis. We worked with him. He was San Francisco – San Francisco Temple was his church. We worked faithfully with him and then my husband started a San Francisco Central – We were pretty well known in the neighborhood. We did a lot of things. We would have a food pantry and we would take food to some of the elderly and we would go to the homes and clean homes; cook sometimes. Not me now, I wasn't cooking.



[chuckles]. They would do the cooking, but I would do the cleaning. We were quite active. Practically all my life I've been quite active with the church.

PI: What is the church's relationship with the community?

Interviewee: We would go out into the community, sometimes when we see something unfortunate, we would try to help. Every now and then we would carry food to different people, a lot of clothing—I'm in the process now of taking my husband's things and giving it to—I think some of it is being taken to the Kidney Foundation and Larry Rice and different other organizations. But, in the community we gather children and try to train children the way of Christ. We do a lot of things in the community. You got me tied-tongue here right now.  
[chuckles]

PI: So, has the community developed since the Ferguson incident with Michael Brown?

Interviewee: I would say it did 'cause they have new projects in the area – new homes and whatnot. You said since Michael Brown?

PI: Yes Ma'am.

Interviewee: That would be my community where I'm living now.

PI: And, how do you think this county is doing?

Interviewee: Well, I'd like to see a lot more improvement. But, it seems to be doing fairly well. Since his killing we've had a lot of incidents happen in this area which is really sad. And, some of the addicts have gotten in this area and the police are trying to get them out. But, we hope and pray that everything will be calm.

PI: What are your thoughts on the Ferguson protests?

Interviewee: At the time with my husband being so sick, I didn't really get involved in it. So, I really couldn't speak out – speak on it.

PI: Are you familiar with the Black Lives Matter Movement?

Interviewee: It sounds terrific, but I'm not really familiar with it.

PI: Do you see a social movement taking place?

Interviewee: I don't know how to answer that one. I think so. A lot of the Ministerial are speaking out against certain things and they seem to be capturing the minds of the young people to prevent a lot of these tragedies.

PI: During the Civil Rights Era, clergy were the forefront of the movement. Do you think that's still the case today?

Interviewee: I think so.

PI: There's a lot of youth who feel disconnected from the church. D//

Interviewee: //That is a big deal. We're trying all we can to reach the minds of the young people. We can't force nothing on them, but we can try to talk to them and encourage them and if they need help, we try to help them. But that's basically all.



PI: For young black people, particularly males, if you had anything to tell them to help them through this time, what would you tell them?

Interviewee: Well the first thing I would tell them is seek the Lord. First, I would try to talk to them wherever they're at, whatever state of mind that they're in. I would try to talk to them until I'm able to talk up to the point that they need to trust in God. They need to give their lives to God. And in giving their lives to God, there will be a great change. I had the privilege of speaking to one of my nieces and we had a nephew that was a thug and she was just saying that she happened to go to a particular church, and when she went to this church she saw him Ushering and whatnot. He said, "Well, I'm trying to get it together now." So, that's a great improvement. I think a lot of young people aren't recognizing it's the only way they're going to make it, especially out here where things are happening so terrible. They need to trust in God and rely on God, and let their lives exemplify Christianity.

PI: Do you see a need for change?

Interviewee: For change? They need to check out some of these police they're putting in. They're gung-ho. You got a lot of gung-ho people that are – men and women – that are getting into the police force that they need to check out further.

PI: What do you think the community can do to help?

Interviewee: Well, like I said before they can just try to encourage the young people. Just try to gather the young people in the neighborhood and try to do something to enlighten them and I think there will be a change. But we've got to go by scriptures now. Some things are going to be happening because of scripture. Those that are bible students, they realize that as you're reading the scriptures, you can see a lot of things are being fulfilled now. It's going to be a whole lot of chaos. And the point is this that we can try to prevent some of it by reaching out to our young people.

PI: We've discussed a lot, is there anything else you would like to say before we finish?

Interviewee: Well, I'm delighted to see you.

PI: Thank you.

## **Appendix B: Interview Consent Form**

### **Study Title *The Role of the Black Church in Black Lives Matter: Ferguson, MO***

#### **Study Purpose and Rationale**

The purpose of this project is to explore how the roles of African American church leaders within the community has evolved from the Civil Rights Era until today.

During the 1950's/60's, black church anchored the civil rights movement. They engaged in discourse about how to march, when to march, understanding of the community and so on all within church. Similarly, today, Black Lives Matter have sparked an agenda for change particularly of the police encounters involving unarmed black males.

#### **Inclusion/Exclusion Criteria**

To be part of this study, you must be 18 years or older and have a leadership role in the church.

#### **Participation Procedures and Duration**

The purpose of the interviews would be to gather and explore your perceptions, thoughts, opinions and feelings on the Ferguson protests, the community from a historical and contemporary perspective, police-citizen encounters, and how important church is within the African American home and community. The interviews will last approximately 30 mins to an hour. From this research, the project expects to gain valuable insight on why/how or if the roles of churches have changed over the years.

#### **Audio or Video Tapes**

This study seeks to collect the data from the interviews through field notes and voice recordings. The audio recordings will be kept on a password protected computer until completion of the project.

#### **Data Confidentiality or Anonymity**

The records of this study will be kept confidential. I will not include your name or personal information in my report. Participation in the interview with or without voice recordings will not affect you as the interviewee. If you feel uncomfortable any time throughout the interview, the process can be discontinued. A follow up email will be given to you on the progress of the project once the project is completed, if requested.

#### **Storage of Data and Data Retention Period**

Research records will be obtained for 5 years and then will be destroyed. I and the faculty advisor are the only people who have access to this information. Voice recordings will be stored on a password protected computer and flash drive.

#### **Risks or Discomforts**

There are no perceived risks for participating in this study.

#### **Who to Contact Should You Experience Any Negative Effects from Participating in this Study**

If you experience any negative effects from participating in this study, please locate your local counseling center or hospital for assistance.

#### **Benefits**

There are no perceived benefits for participating in this study.



**Voluntary Participation**

"Your participation in this study is completely voluntary and you are free to withdraw your permission at anytime for any reason without penalty or prejudice from the investigator. Please feel free to ask any questions of the investigator before signing this form and at any time during the study."

**IRB Contact Information**

For one's rights as a research subject, you may contact the following: For questions about your rights as a research subject, please contact the Director, Office of Research Integrity, Ball State University, Muncie, IN 47306, (765) 285-5070 or at [irb@bsu.edu](mailto:irb@bsu.edu).

**Study Title *The Role of the Black Church in Black Lives Matter: Ferguson, MO***

Page 1 of 2 \*\*\*\*\*

**Consent**

I, \_\_\_\_\_, agree to participate in this research project entitled, ***The Role of the Black Church in Black Lives Matter: Ferguson, MO***. I have had the study explained to me and my questions have been answered to my satisfaction. I have read the description of this project and give my consent to participate. I understand that I will receive a copy of this informed consent form to keep for future reference.

To the best of my knowledge, I meet the inclusion/exclusion criteria for participation (described on the previous page) in this study.

\_\_\_\_\_  
Participant's Signature

\_\_\_\_\_  
Date

**Researcher Contact Information**

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**Appendix C: Interview Questionnaire****Thesis Interview Questions**

Personal Context: Gauge the interviewees experiences and background. Help them open up to the interview

- Tell me a little about yourself:
  - Where did you grow up?
  - How was/what was your upbringing?
  - Family background? Relationships with you?
  - Cultural identity?
  - How did you get involved in the church?
  - What is your role in the church?
  - What is your educational background?
  - Additional work life?
- Questions about churches role within the community and Black Lives Matter Movement:
  - Does your church have a historical background?
    - When was it established?
    - Did it take part in the civil rights era?
  - What is the churches relationship with/within the community today? ▪ Has it change since before the Michael Brown shooting?
  - How has the community developed since the Ferguson incident and related encounters?
  - How did the Ferguson incident affect their community and church?
  - What are your thoughts on the Ferguson protests/riots?
  - Has the church help aid in the recovery after the Michael Brown incident, or similar incidents across the nation?
    - Similar to what they did historically? Why or why not?
    - What was the churches involvement during the protests and riots of the Michael Brown shooting?
  - An Indianapolis church group called Ten Point Coalition came to Ferguson to act as advisors in assisting in the aftermath of the Michael Brown shooting, do you have an opinion about this? Good idea? Should churches continue to assist throughout the Black Lives Matter movement and other events that arise?



- Are there plans to reconcile the community through church?
- What role did their particular church play in the community, if applicable, during the civil rights era?

2

- I asked about your thoughts on the Michael Brown case, are you familiar with other recent and continuous events of police encounters with African Americans, similarly to Michael Brown?
  - Sandra Bland
  - Alton Sterling
  - Korryn Gaines
  - Keith Lamont Scott
  - Philando Castile
  - Terence Crutcher
- Are you familiar with Black Lives Matter? (For me: Give a brief overview of what it is and the agenda)
- Do you have any opinions on the Black Lives Matter movement? For/against? Believe in their goal/agenda?
- Are you involved in the Black Lives Matter movement or would like to be?
- Do clergy see a social movement taking place?
- Do you see a need for change? If not, why not? If so, what do you believe needs to happen? Do you have any ideas or plans to help?
- We've discussed a lot of information, are there any questions, comments, or concerns you have? Anything else you would like to share?

#### Appendix D: Human Subjects Research

## COLLABORATIVE INSTITUTIONAL TRAINING INITIATIVE (CITI PROGRAM)

### COMPLETION REPORT - PART 1 OF 2 COURSEWORK REQUIREMENTS\*

\* NOTE: Scores on this Requirements Report reflect quiz completions at the time all requirements for the course were met. See list below for details. See separate Transcript Report for more recent quiz scores, including those on optional (supplemental) course elements.

- **Name:** Arlesha Moore (ID: 5611256)
- **Email:** asmoore@bsu.edu
- **Institution Affiliation:** Ball State University (ID: 1568)
- **Institution Unit:** Criminal Justice
  
- **Curriculum Group:** Social & Behavioral Research - Basic/Refresher
- **Course Learner Group:** Same as Curriculum Group
- **Stage:** Stage 1 - Basic Course
- **Description:** Choose this group to satisfy CITI training requirements for Investigators and staff involved primarily in Social/Behavioral Research with human subjects.
  
- **Report ID:** 19884088
- **Completion Date:** 30-Oct-2016
- **Expiration Date:** 30-Oct-2019
- **Minimum Passing:** 80
- **Reported Score\*:** 100

#### REQUIRED AND ELECTIVE MODULES ONLY

	DATE COMPLETED	SCORE
Belmont Report and CITI Course Introduction (ID: 1127)	26-Oct-2016	3/3 (100%)
Students in Research (ID: 1321)	26-Oct-2016	5/5 (100%)
History and Ethical Principles - SBE (ID: 490)	27-Oct-2016	5/5 (100%)
Defining Research with Human Subjects - SBE (ID: 491)	27-Oct-2016	5/5 (100%)
The Federal Regulations - SBE (ID: 502)	27-Oct-2016	5/5 (100%)
Assessing Risk - SBE (ID: 503)	27-Oct-2016	5/5 (100%)
Informed Consent - SBE (ID: 504)	28-Oct-2016	5/5 (100%)
Privacy and Confidentiality - SBE (ID: 505)	28-Oct-2016	5/5 (100%)
Research with Prisoners - SBE (ID: 506)	28-Oct-2016	5/5 (100%)
Research with Children - SBE (ID: 507)	29-Oct-2016	5/5 (100%)
Research in Public Elementary and Secondary Schools - SBE (ID: 508)	29-Oct-2016	5/5 (100%)
International Research - SBE (ID: 509)	29-Oct-2016	5/5 (100%)
Internet-Based Research - SBE (ID: 510)	29-Oct-2016	5/5 (100%)
Research and HIPAA Privacy Protections (ID: 14)	30-Oct-2016	5/5 (100%)
Vulnerable Subjects - Research Involving Workers/Employees (ID: 483)	30-Oct-2016	4/4 (100%)
Conflicts of Interest in Research Involving Human Subjects (ID: 488)	30-Oct-2016	5/5 (100%)
Unanticipated Problems and Reporting Requirements in Social and Behavioral Research (ID: 14928)	30-Oct-2016	5/5 (100%)
Ball State University (ID: 13475)	30-Sep-2016	No Quiz

For this Report to be valid, the learner identified above must have had a valid affiliation with the CITI Program subscribing institution identified above or have been a paid Independent Learner.

Verify at: <https://www.citiprogram.org/verify/?77a4eea4-c986-43d2-8da2-6fedaaf181bc>

#### CITI Program

Email: [support@citiprogram.org](mailto:support@citiprogram.org)

Phone: 888-529-5929

Web: <https://www.citiprogram.org>



## COLLABORATIVE INSTITUTIONAL TRAINING INITIATIVE (CITI PROGRAM)

### COMPLETION REPORT - PART 2 OF 2 COURSEWORK TRANSCRIPT\*\*

\*\* NOTE: Scores on this Transcript Report reflect the most current quiz completions, including quizzes on optional (supplemental) elements of the course. See list below for details. See separate Requirements Report for the reported scores at the time all requirements for the course were met.

- **Name:** Arlesha Moore (ID: 5611256)
- **Email:** asmoore@bsu.edu
- **Institution Affiliation:** Ball State University (ID: 1568)
- **Institution Unit:** Criminal Justice
  
- **Curriculum Group:** Social & Behavioral Research - Basic/Refresher
- **Course Learner Group:** Same as Curriculum Group
- **Stage:** Stage 1 - Basic Course
- **Description:** Choose this group to satisfy CITI training requirements for Investigators and staff involved primarily in Social/Behavioral Research with human subjects.
  
- **Report ID:** 19884088
- **Report Date:** 30-Oct-2016
- **Current Score\*\*:** 100

#### REQUIRED, ELECTIVE, AND SUPPLEMENTAL MODULES

	MOST RECENT	SCORE
Students in Research (ID: 1321)	26-Oct-2016	5/5 (100%)
Ball State University (ID: 13475)	30-Sep-2016	No Quiz
History and Ethical Principles - SBE (ID: 490)	27-Oct-2016	5/5 (100%)
Defining Research with Human Subjects - SBE (ID: 491)	27-Oct-2016	5/5 (100%)
Belmont Report and CITI Course Introduction (ID: 1127)	26-Oct-2016	3/3 (100%)
The Federal Regulations - SBE (ID: 502)	27-Oct-2016	5/5 (100%)
Assessing Risk - SBE (ID: 503)	27-Oct-2016	5/5 (100%)
Informed Consent - SBE (ID: 504)	28-Oct-2016	5/5 (100%)
Privacy and Confidentiality - SBE (ID: 505)	28-Oct-2016	5/5 (100%)
Research with Prisoners - SBE (ID: 506)	28-Oct-2016	5/5 (100%)
Research with Children - SBE (ID: 507)	29-Oct-2016	5/5 (100%)
Research in Public Elementary and Secondary Schools - SBE (ID: 508)	29-Oct-2016	5/5 (100%)
International Research - SBE (ID: 509)	29-Oct-2016	5/5 (100%)
Internet-Based Research - SBE (ID: 510)	29-Oct-2016	5/5 (100%)
Research and HIPAA Privacy Protections (ID: 14)	30-Oct-2016	5/5 (100%)
Vulnerable Subjects - Research Involving Workers/Employees (ID: 483)	30-Oct-2016	4/4 (100%)
Unanticipated Problems and Reporting Requirements in Social and Behavioral Research (ID: 14928)	30-Oct-2016	5/5 (100%)
Conflicts of Interest in Research Involving Human Subjects (ID: 488)	30-Oct-2016	5/5 (100%)

For this Report to be valid, the learner identified above must have had a valid affiliation with the CITI Program subscribing institution identified above or have been a paid Independent Learner.

Verify at: <https://www.citiprogram.org/verify/?77a4eea4-c986-43d2-8da2-6fedaaf181cb>

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## COLLABORATIVE INSTITUTIONAL TRAINING INITIATIVE (CITI PROGRAM)

### COMPLETION REPORT - PART 1 OF 2 COURSEWORK REQUIREMENTS\*

\* NOTE: Scores on this Requirements Report reflect quiz completions at the time all requirements for the course were met. See list below for details. See separate Transcript Report for more recent quiz scores, including those on optional (supplemental) course elements.

- **Name:** Arlesha Moore (ID: 5611256)
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- **Institution Affiliation:** Ball State University (ID: 1568)
- **Institution Unit:** Criminal Justice
  
- **Curriculum Group:** RCR FOR SOCIAL, BEHAVIORAL & EDUCATIONAL RESEARCHERS
- **Course Learner Group:** Same as Curriculum Group
- **Stage:** Stage 1 - RCR
- **Description:** This course is for investigators, staff and students with an interest or focus in **Social and Behavioral** research. This course contains text, embedded case studies AND quizzes.
  
- **Report ID:** 19884089
- **Completion Date:** 30-Sep-2016
- **Expiration Date:** N/A
- **Minimum Passing:** 80
- **Reported Score\*:** 100

#### REQUIRED AND ELECTIVE MODULES ONLY

	DATE COMPLETED	SCORE
Mentoring (RCR-Basic) (ID: 16602)	30-Sep-2016	5/5 (100%)
Using Animal Subjects in Research (RCR-Basic) (ID: 13301)	30-Sep-2016	5/5 (100%)
Research Involving Human Subjects (RCR-Basic) (ID: 13566)	30-Sep-2016	5/5 (100%)
Ball State University (ID: 13475)	30-Sep-2016	No Quiz

For this Report to be valid, the learner identified above must have had a valid affiliation with the CITI Program subscribing institution identified above or have been a paid Independent Learner.

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Web: <https://www.citiprogram.org>



**COLLABORATIVE INSTITUTIONAL TRAINING INITIATIVE (CITI PROGRAM)****COMPLETION REPORT - PART 2 OF 2  
COURSEWORK TRANSCRIPT\*\***

\*\* NOTE: Scores on this Transcript Report reflect the most current quiz completions, including quizzes on optional (supplemental) elements of the course. See list below for details. See separate Requirements Report for the reported scores at the time all requirements for the course were met.

- **Name:** Arlesha Moore (ID: 5611256)
- **Email:** asmoore@bsu.edu
- **Institution Affiliation:** Ball State University (ID: 1568)
- **Institution Unit:** Criminal Justice
  
- **Curriculum Group:** RCR FOR SOCIAL, BEHAVIORAL & EDUCATIONAL RESEARCHERS
- **Course Learner Group:** Same as Curriculum Group
- **Stage:** Stage 1 - RCR
- **Description:** This course is for investigators, staff and students with an interest or focus in **Social and Behavioral** research. This course contains text, embedded case studies AND quizzes.
  
- **Report ID:** 19884089
- **Report Date:** 25-Oct-2016
- **Current Score\*\*:** 100

**REQUIRED, ELECTIVE, AND SUPPLEMENTAL MODULES**

	<b>MOST RECENT</b>	<b>SCORE</b>
Using Animal Subjects in Research (RCR-Basic) (ID: 13301)	30-Sep-2016	5/5 (100%)
Ball State University (ID: 13475)	30-Sep-2016	No Quiz
Research Involving Human Subjects (RCR-Basic) (ID: 13566)	30-Sep-2016	5/5 (100%)
Mentoring (RCR-Basic) (ID: 16602)	30-Sep-2016	5/5 (100%)

For this Report to be valid, the learner identified above must have had a valid affiliation with the CITI Program subscribing institution identified above or have been a paid Independent Learner.

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